The Messenger.

"As the Truth is in Jesus."

VOL. XLVIII.—No. 15. PHILADELPHIA, WEDNESDAY, APRIL 9, 1879. WHOLE No. 2323.

Rev T Apple DD

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States.

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Editor-in-Chief.

OFFICE, 907 ARCH STREET.

TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars and twenty cents per year strictly in advance.

Single Sheet, one dollar and ten cents per year strictly in advance.

The date appended to the subscriber's name, on the slip pasted on each paper, indicates the day, month and year to which he has paid. Renewals should be made, if possible, ere this date transpires.

☞All checks, drafts, or Post money orders must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious newspaper will be inserted at the ordinary rates.

Poetry.

EASTER HYMN.

Adeste Cœlitum.

Nicholas Le Tourneaux, Rouen, A. D., 1686.

TRANSLATED BY ALEXANDER R. THOMPSON, D. D.

Hither come, ye choirs immortal!
Sing your joyful canticles!
Christ hath passed the grave's dark portal;
Christ no more in darkness dwells.

All in vain the soldier keepeth
Jealous watch the tomb before;
None the worse the weary sleepeth
For the seal upon the door.

Hence, O foolish fear, that dreameth
Some may steal His body slain!
He whose death the world redeemeth,
Life, at will, can take again.

When His foes to death had brought Him,
And upon the cross He hung,
Impotent they vainly thought Him;
Mocked Him with a cruel tongue.

But, His Father's will obeying,
Unresisting, lo, He dies.
Priest and Victim—'tis the slaying
Of the awful Sacrifice.

Not the cruel cross forsaken
At their word of mockery,
But His murdered life retaken,
Proves Him Son of God to be.

In Thy dying, in Thy rising,
Master, give our hearts to share;
Things of earth, with Thee, despising,
Make Thy heaven our portion fair!

Communications.

For The Messenger.

NATURAL AND SPIRITUAL IN HOLY SCRIPTURE.

XI.

IV. What has now been said of the internal spiritual sense of Scripture, as compared with its external natural sense, gains new evidence and light, when we direct our attention to the attributes, qualities, and properties of God's Word as we find them set forth in all manner of ways by the Word itself. These flow into one another with endless derivation, and are altogether too multitudinous for specific mention. It will be sufficient, however, for my present purpose, to glance at them briefly under these general titles, the *Truth of the Word*, the *Power of the Word*, the *Holiness of the Word*, and the *Glory of the Word*, all comprised in what is to be understood by the *Life of the Word*.

1. THE TRUTH OF THE WORD. For any right understanding of Scripture, nothing is more needful than to know what truth means in its divine vocabulary. The common notion of it among men is, one might say, immeasurably barren and lean. At best, for the most part, it does not get beyond the superficial dictum of Dr. Priestley, who tells us that "truth is only a property and no substance whatever." But that is at once to stultify the whole Bible. For if anything under heaven be clear, it is that truth and substance are held in the Bible to be identical. Just for this reason it is, that in the Old Testament throughout, reality or substance is used to express, what in the New Testament is expressed distinctively by the term faith. For faith in its New Testament sense, has no meaning apart from its divine object, which is what the Old Testament means by reality; both conceptions meeting thus as one in the conception of truth; which again accordingly, in both Testaments, resolves itself into the still deeper idea, the Word of God. In this way, the Old Testament: *Thus saith the Lord*, and the New Testament: *Verily, verily, I say unto you* of our Lord Jesus Christ, coincide in full; and for the mind of a true believer throw at once a flood of light on the proper significance of his faith; proving it to be thus no marriage of the soul with an Ixion's cloud, but its vital and vivific union with truth, or the Word of God in its own genuine character, which is nothing less than substance in its most positively real form.

It is just on this ground, that *word* and *thing* are so largely used in the Bible as interchangeable terms; as all know, especially, who have any familiarity with the usage of the original text in the Old Testament. Even in common narrative, the familiar phrase, *After these things*, as we have it in English, reads in the Hebrew, *After these words*; showing how easily the biblical conceptions of word and real existence flow together as one.

And so it is also with our Lord's manner of speech in the New Testament. "The WORDS that I speak unto you," He says, "I speak not of myself; but the Father that dwelleth in me, He doeth the WORKS." Here word and work are manifestly regarded as one; just as everywhere the *hearing* of His words, in any true sense, is taken to be the *doing* of His words; whereby only they become full and real; passing from the category of mere thought over into the category of actual fact. As indeed it must be with the divine everywhere and always; according to what is said: "He spake, and it was done,"—or literally and much better, "He spake, and it WAS—He commanded, and it stood fast." So after the sermon on the Mount: "Whosoever heareth these sayings of mine, and DOETH THEM (the doing of them being in truth the only verification of the hearing of them in their own inward sense), I will liken him unto a wise man, which built his house upon a rock;" the very same rock that is spoken of in the beatitude pronounced upon Peter, namely, the TRUTH of heaven objectively present in Christ Himself, which is thus through obedient faith conveyed into the otherwise lifeless soul of the believer and doer of the word. The rock, of which it is there said, that the gates of hell shall not prevail against it; in the same sense as it follows here: "The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was FOUNDED UPON A ROCK." And beyond all question it was just the sense of this realistic preaching in which the two things, hearing and doing, (that is, knowing and actual being) were forced home upon the mind of the audience in their proper unity; just this, and nothing else, which compelled that feeling of the supernatural and divine, with which the hearers were affected on this occasion. For the people, it is said, were astonished at His doctrine, inasmuch as He taught them as one having authority, and not as the Jewish scribes. And must we not add, alas, not as the scribes too generally of our modern Christian pulpit. For unless we feel the power of the sermon on the Mount, and can bring others to feel it also, in the same practical way, as the full heaven-descended marriage of faith and action, believing and doing—made possible only in and through the glorified Christ—we may be very sure, that we have never yet read the sermon so as to understand it for ourselves, and that we can never, therefore, possibly preach it so as to make it of any saving authority for others. God help us all to lay this properly to heart.

Truth then, I repeat—quoting in part my own words in another place*—is not something abstract, existing only as a notion or unsubstantial thought in the minds of men. It is actual being and substance, and lives everywhere instinct with the life of God Himself. It is not a mere property of existence, joined with it as it were, from the outside, as men commonly think of it. Not an accidental, external and separable quality of other things anywhere; but the very essence and reality of all things; the inmost actual sense of all things; the original necessity of their existence, and the self-active force and power by which they go on continually to exist. For nothing can subsist, that is, continue to exist,—not even for a single moment—except by the whole force and power of its beginning actively working in it afterwards to the end. This character of substantiality and vitality belongs to truth, first of all, only in the Lord Himself. He is the absolute truth, as He is for that very reason also the absolute life, the one thought involving the other. But what is thus inherent in the very nature of truth and life, is not, therefore, left behind, when the absolute passes out of itself into the form of relative created existence. The infinite and uncreated, in such case, is still that which lives and works in the finite; so that those then who think of either life or truth as having in them any reality for such lower existence in separate view, or as something divided from life and truth in God, may be very sure that they labor here under a fundamental mistake. There is no truth in nature, and there can be no truth in man, natural, scientific, moral, or spiritual, except in the form of constant derivation from Him of whom it is said: "With Thee is the fountain of life; in Thy light we SHALL SEE LIGHT."

Here, then, on this celestial height, from which is to be seen flowing down the whole universe of truth in all its lower forms, we are to learn its nature in full as now summarily described. And just here, happily, the voice of inspiration is so strong and clear on the subject, as to leave no room for question or mistake. Especially so, I may say, as regards the relation of word and thing already mentioned, and their living conjunction in the idea of truth. This runs as a golden thread through the universal constitution of the Gospel, irradiating it with its only true meaning from Genesis to the Apocalypse.

The key-note of all is struck in that amazing prologue of St. John: "In the beginning was the Word; the Word was with God; the Word was God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men."

What the divine Word means here is dimly reflected in the word of man; which then, however, is to be understood, not of his oral speech simply, but of the speech that lies back of that in his understanding and thought. Back of all such thought again, there is another power or force, without which the thought cannot exist, namely, the will making itself felt in the way of affection or love. There can be no thought that is not born of affection, and which does not derive from this its essential quality and form. But we can distinguish the one from the other; and it is the thought then which is properly designated by the term word. The word or speech of man, thus understood, is his mind going forth from itself, so as to give utterance in the understanding to what would be otherwise dark in the being of his will. With man this is creaturely and finite. In God all becomes infinite. But with Him too we have the same order; an infinite love, which is the ground of all things, and an infinite wisdom, which is the bringing of all things into existence. This divine Wisdom is the eternal Word here spoken of by St. John; which again is one with the idea of Truth; as this also is one with the idea of the Spirit or Breath of the Almighty, to which is attributed, everywhere in the Bible, not only the bringing of all things in the universe into existence, but likewise the continual upholding of them in existence to the end of time.

The divine Truth or Word, which was thus active in the economy of the universe before the coming of Christ, is no other, St. John tells us, than that which reached its highest manifestation in the end, through His coming. "The Word," it is said, "was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." We are apt to feel some confusion here, in trying to identify the Word in the personal Christ, with the Word in the natural creation, and still farther with the Word in Holy Scripture. But it is plain enough, that this is just what is done by the holy evangelist; that is, by the Spirit of the Lord Himself, speaking through His holy evangelist. And it comes just to this, that the Word in its supreme sense, as we have it in the glorified Christ, actually lives and rules both in the natural creation and in Holy Scripture; and is to be acknowledged therefore as objectively present in both these systems, with the very same faith that we exercise toward Him, in believing Him to be head over all things to the Church in heaven.

So far as Nature is concerned, this is commonly admitted. The Word here spoken of by St. John, is explicitly declared to be the author of the natural universe. And St. Paul is no less explicit. "All things were created by Him, and for Him; and He is before all things, and by Him all things consist" (Col. i. 16, 17.) God thus is not only the author of nature, but He is in it constantly as the immanent principle of its whole existence. So far even mere naturalism may go. But the Gospel here goes far beyond that. The Word thus in nature is declared to be no other than our Lord Jesus Christ. He, in His glorified humanity, is the only real culmination, and also the only real "BEGINNING of the creation of God." This naturalism finds to be "a hard saying," and of course can never really believe it. But it can easily enough come into the imagination of believing it. It does so by exalting the natural itself into the place of the divine. It makes the creating and upholding Word to be the soul of nature, or the generalization of nature carried out to its last abstraction. In other words, it ends in pantheism, materialism, or sheer nihilism. This, human science and philosophy are all the time doing, and count themselves wise, because they can do it, as they imagine, so easily and so well.

But it is not so easy to play off the same legerdemain with the other divine constitution, namely, the Word of God in Revelation, which this prologue of St. John so manifestly joins with the Word of God in Nature; and in which plainly, far beyond all that belongs to the constitution of nature, the highest and last sense of the Word Incarnate, is regarded as coming *supernaturally* to its full objective representation. Here naturalism fails, staggers, and grows hopelessly blind. It cannot believe the Bible in this way. Any *such* notion of divine inspiration is for it supremely irrational and absurd. God (or Christ if need be) in Nature, it can manage in some sort to get along with. But God, or Christ, realistically present thus in Revelation, that is, in His Written Word made complete in the Personal Word! The angels, in their transcendentalism, may believe it possibly; but it is too much to exact any such faith of men!

And yet this is just the view the Bible takes of its own inspiration throughout; as any unsophisticated mind can see; and as a thousand passages at once can be quoted to prove.

The Truth of the Word includes other ideas, such as light, order, right, law in all its ramifications, which demand notice; but I cannot speak of them now in this article. They may come into view under subsequent heads; the ideas of order and law particularly, under the Power of the Word, and the idea of light, under the Glory of the Word.

It is a fond fancy with the worshipers of science—and it is sorrowful to see how often the would-be advocates of revelation fall in with it—that nature and revelation are two co-ordinate books (or Words) from the same divine hand; which must necessarily regard the same end, and cannot, therefore, possibly contradict one another; so that, no matter which side we start with, each is to be learned independently of the other, in the full assurance that they will be found at last in full unison and harmony. This is about as wise as to say, that because body and soul are two books—which are of one divine sense ultimately in the constitution of our common humanity—it makes no matter which is allowed to lead the way, either theoretically or practically for the right understanding and use of our human life. We all know what only must come of that, where the lessons taught by the body (its senses, appetites, and fallacies whose name is legion) might be allowed to go apart from the lessons of the soul, and to run before them, as a true expression of the will of God concerning us. Which in that case it needs no prophet to tell us, must turn out to be anything rather than our true sanctification. From such preposterous self-stultification in our walks and halls of science, and in our modern culture generally, good Lord deliver us!

J. W. N.

*Mercersburg Review, Jany., 1877, Art. *The Testimony of Jesus.*

For The Messenger.

THE STANDARD OF GIVING IN OUR CHURCHES IS TOO LOW.

The above caption is taken from the report of the Superintendent of Missions, as published in THE MESSENGER of March 30th, and is full of meaning.

For a number of years a resident in the West, and traveling more or less, it has given me an opportunity of seeing things as they exist, and what could be done for our Church, if the standard of giving was what it should be, without impoverishing any one. Let us briefly view the matter in the light of facts as they exist. We take the States, North and South, West of Ohio, with their rich prairie soil and mineral wealth, through the Valleys of Wisconsin, Minnesota, Iowa and Kansas, over the lofty summits and snow-crowned Peaks of Colorado, where the golden eye of day is loth to close its vision, until we reach the lovely valleys, salubrious clime, and rich vineyards of the "Golden State" on the Pacific Coast, and in how many cities of importance do we find the Reformed Church established? It is time we have a good beginning in California, with fair prospects of doing still more. Within the last fifteen years a commendable progress has been made in several counties of Iowa by earnest, self-denying men, but the great centres remain untouched. We know that there were members living in Davenport, the most populous city in the State, as well as at Des Moines, Iowa City, and other important towns in the State, who have waited until patience has ceased to be a virtue, and hence found a home elsewhere. These places were all accessible a few years ago, as others are now, and with very little missionary aid then, we would now have flourishing congregations in these important centres, and the Church be ready for work on the out-posts. Other denominations have occupied this ground neglected by us, and we have gone into the interior to slash the timber.

A Classis has been formed in Nebraska, Minnesota, and Kansas, where the brethren are laboring nobly, but scattered over a large territory, are unable to do justice to any single point. And the places occupied, generally are in some remote and apparently out of way points, where but little of the Church becomes known outside of the immediate community, and thus ever getting to the rear, instead of coming to the front.

Kansas, with her rich productive soil and vast beds of coal, iron ore, and petroleum, is fast becoming the *garden* of the West, and thither the emigrant is wending his way from the hills of New England, and the valleys of the Middle States, to secure a home for himself and family, with the expectation that he may soon find a home in the Church of his fathers, to encourage him in his far off home. But how many have been long and sadly disappointed!

Not more than a year ago, in conversation with a prominent man now living in Topeka, and formerly from Pennsylvania, of Reformed parentage, I was surprised that the Church was so slow in occupying so rich a field. Having traveled extensively in the State, he said: "I am sorry to say, that in all my travels, I have found no Reformed church in any important city or town in the State." Here is a rich field truly ripe for the harvest, and with emigration flocking by thousands of souls to till her millions of acres, it is above all other places the point, where the Church should become fully established, so as to be able to reach out over the beautiful Indian Territory, and North and West to the charming mountain parks, lovely valleys, and lofty summits, as they loom up in silent and majestic grandeur from Nebraska and Colorado. Other denominations, whose history and doctrine are less adapted to the wants of the masses than ours, are establishing their altars here, and taking possession of this beautiful land.

What is the Church doing in the way of giving for benevolent purposes? From the report of the last General Synod, we make the following observations: The venerable Synod of the United States, with its hoary locks of more than a century and a quarter, pays less than thirty seven cents per member for the benevolent purposes of the Church. The Synod of Ohio, less than twenty-nine cents per member. The Synod of the Northwest, the largest German Synod in the Church, less than forty-three cents per member, and the other three Synods, less than sixty cents per member. From such a standard of giving, I need not ask, though with sorrow and regret, why it is, that we have not a single flourishing English congregation in any important city in the great Northwest? Until the Church can *see* and *feel* the necessity of giving *more liberally*, the spires of her churches will glitter but dimly in the sunlight of the hundred cities that are springing up, where her children have wandered, and in all of which the Church of the Reformation should be established.

Two cents a week—a trifling sum to name. Yet, if this was given by every member in the Church, at the end of six months, the Benevolent Boards would have $75,000 at their disposal, to silence pinching want in many an aching heart, and send glad tidings to souls long weary and distressed, and give encouragement to thousands in far off homes, that their prayers have been heard, and the day of their deliverance has come.

Raise the standard of giving. Make it at least one dollar per member annually.

D. H. R.

Family Reading.

RESURRECTION.

Two thousand years ago a flower
Bloomed lightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Saviour came to earth
That man had lived and loved and died,
And even in that far-off time
The flower had spread its perfume wide.

Suns rose and set—years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust
While life lay hidden in that shell.

The shrivelled hand was robbed at last,
The seed was buried in the earth,
When, lo! the life long hidden there
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a seed when buried low,
Just such a flower in Egypt bloomed,
And died two thousand years ago.

And will not He who watched the seed
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will not He from 'neath the sod
Cause something glorious to arise?
Aye! though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Saviour in the air.

Then will I lay me down in peace
When called to leave this vale of tears,
For in my flesh shall I see God,
E'en though I sleep two thousand years.

—*Churchman.*

EASTER MORNING.

Yet once again we turn back to the sacred tomb, but now with how different a feeling from that which we experienced there two days ago! Yet once again we join ourselves in spirit to the small group of women, the friends of Jesus, who on the first morning of Easter went forth with costly spices in their hands, and heavy care upon their hearts regarding who should roll away the stone from the door of the sepulchre; but we know already the stone is rolled away for ever, and in the place where Jesus had lain there whispered angel voices: "He is not here; He is risen." Be welcome to us, thrice welcome glorious Easter morning, most ancient and most beautiful of all Church festivals, which without you could not subsist! Be blessed to us, gospel of the resurrection, glad tidings of eternal life which echo forth to us from out the open grave! Be welcome to us, Conqueror of death, who there to the eye of faith from the dark sepulchre steps forth to speak unto Thy Church this marvellous saying: "I am He that liveth, and was dead; and behold, I am alive for evermore!" Well may now the song of triumph sound: "The stone which the builders rejected, the same is become the head of the corner." Well may it be with us as with John in Patmos, when he heard the heavenly voice exclaim: "Weep not; behold, the Lion of the tribe of Judah hath prevailed!" Nay, more glorious victory than that of this third morning, earth never yet beheld; the festival of Easter is a triumphal feast in all the force of the word.

Here, first of all, *truth triumphs over falsehood.* If Christ had not arisen, the victory would have been to lying and deceit, which falsely accused Him, though innocent condemned Him, even after His death named Him a "deceiver." But, God be praised, it is shown also here, truth may be buried but cannot be consumed in the grave! It would sooner have been possible to roll a stone against the heavens to hinder the sun to rise, than to keep Him back who is Himself the Resurrection and the Life. With the King of truth, truth itself comes forth to light out of the sealed tomb; and it is seen how He, the Son of God, the faithful and true witness, was the perfect Saviour of sinners.

Yea, the Saviour—because here triumphs equally *grace over sin.* "It is finished," exclaimed the combatant of Golgotha; yea, verily, "It is finished," says, on the third morning, the Father, whilst He places the crown of glory on the head of the Conqueror of the power of sin. The sacrifice offered for the iniquity of the world is accepted and approved; and that same apostle who desired to know nothing else except Christ Jesus and Him crucified, has nevertheless said: "Yea, *rather* that is risen again" (Rom. viii. 34). How could a dead Saviour, who had not risen, have been able to reconcile us to God, to imbue us with new life, to be our advocate with the Father? But now Jesus lives, and the resurrection is at the same time the amen of God, and the subject of Hallelujah to redeemed humanity.

And this hallelujah shall never cease; for here triumphs, last and most glorious of all, the victory of *life over death.* If death had been irrevocably the last word of the history of Jesus, who durst then speak with infallible certainty of life and immortality? But now "life is revealed;" thus sounds the gospel of resurrection to us, as the light of the joyful Easter sun arises, and the dawn of an eternal day gleams on us from the darkest heavens. Now that the Head has arisen, it is impossible that the limbs should remain subjected to the power of death: the first Easter morning is a token and pledge of the salvation which the last completes for ever. Sing then now, O my soul, the psalm of life in this valley of the shadow of death! Arise with the Prince of Life to a new life, in which the old power of sin and death is overcome; and journey onwards dauntless towards thine own grave, lighted on the way by the glory of Christ's resurrection! "He goeth before you into Galilee, there shall ye see Him;" this declaration of the first Easter discourse belongs in a higher sense to you, ye children of the Resurrection, who shall behold your glorified Redeemer! Oh, go ye also forth and bring His disciples word; tell them He liveth! Go hence with great joy, "yet without fear," if ye have sought Jesus who was crucified; and ye even who are silent, let not Luther's song of triumph die on your lips:

"Wrestling, battled Death and Life;
Mountains quaked to see the strife,
And veiled the noonday sun.
But Life at last the victory won:
Jesus' death has every sin,
Nay, Death itself slain triumphing.
Hallelujah!"

—*Van Oosterzee.*

THE PURE IN HEART BLESSED ON EARTH.

"Blessed are the pure in heart, for they shall see God!" When? In the better life to come, no doubt, but here also, and with a most satisfying vision. You are like one whom a kind and faithful guide is leading along a lonely and dangerous road through the darkness of the night. The form of your guide you can scarcely see, but his words of comfort and assurance are in your ears all the while; you trust in him, for you know that he perfectly knows the way, and you commune with him as you go along. Now and then, as the clouds break and the stars shine out for a little, you think you can almost see his face. By and by the morning comes, and you see as you are seen and know as you are known. But the comfort, the joy, the assurance of his presence and his guidance you have had the whole night long; the daylight gives you a fuller revelation of that which you knew already.—*Sunday Afternoon.*

EASTER CUSTOMS.

EASTER EVE.

In Catholic times, it was customary to put out all fires on this day, and light them anew from flint. The priest blessed the new fire, and a brand from it was thought to be an effectual protection against thunder-strokes. A large wax taper, called the Paschal taper, was also blessed and lighted beside the representative sepulchre above mentioned, and there a vigil was kept till morning. The taper used on one of these occasions in Westminster Abbey church, was three hundred pounds in weight.

EASTER DAY.

A solemn festival in celebration of the resurrection. The word used by us is from the Saxon *oster* (rising). Easter is observed with much ceremonial, not only throughout Catholic Europe, and in countries where the Greek Church is established, but in Turkey and the Mohammedan countries along the coast of Africa. The festival is an engraftment upon the Jewish passover, the name of which (*pascha*) is still applied to it in almost every country besides England. The Catholic observances of Easter are of an elaborate character. At Rome, the Pope is carried in state to perform high mass in St. Peter's, from the balcony of which he afterwards blesses the people assembled in the piazza below—perhaps one of the most imposing religious spectacles which the world anywhere presents. In England, before the reformation, the Catholic observances of Easter were as fully enacted as in any other country. Early in the morning a sort of theatrical representation of the resurrection was performed in the churches, the priests coming to the little sepulchre where, on Good Friday, they had deposited the host, which they now brought forth with great rejoicings, as emblematical of the rising of the Saviour. In the course of the day, the clergy had a game at ball in the church, a custom of which it is now difficult to believe that it ever could have existed.

At present, in large seats of population, Easter Sunday is distinguished by little besides the few peculiarities of the service, and the custom of going to church in an attire as gay as possible. But in rural districts, there still exist a few vestiges of old superstitions and customs connected with the day. It was once a general belief, and probably still is so in a few out-of-the-way places, that on Easter morning the sun danced or played immediately after his rising. People rose early and went into fields to see this supposed phenomenon.

The viands appropriate to Easter-day in the olden times were, first and above all, eggs, then bacon, tansey pudding, and bread and cheese. The origin of the connection of eggs with Easter is lost in the mists of remote antiquity. They are as rife at this day in Russia as in England. There it is customary to go about with a quantity, and to give one to each friend one meets, saying "Jesus Christ is risen," to which the other replies, "Yes, He is risen," or, "It is so of a truth." The pope formerly blessed eggs to be distributed throughout the Christian world for use on Easter-day. In Germany, instead of the egg itself, the people offer a print of it, with some lines inscribed. Formerly, the king of England had hundreds prepared to give to his household. In a roll of the expenses of Edward I., there occurs, in the accounts of Easter Sunday, in the eighteenth year of his reign, "Four hundred and a half of eggs, eighteen pence." The custom is supposed to have been originally Jewish.

At this day, the Easter eggs used in England are boiled hard in water containing a dye, so that they come out colored. The boys take these eggs and make a kind of game, either by throwing them to a distance on the green sward—he who throws oftenest without breaking his eggs being the victor—or hitting them against each other in their respective hands, in which case the owner of the hardiest or last surviving egg gains the day.

It was customary to have a gammon of bacon on this day, and to eat it all up, in signification of abhorrence of Judaism. The tansey seems to have been introduced into Easter feasts as a successor to the bitter herbs used by the Jews at the Passover. It was usually presented well sugared.

It was a custom in the thirteenth century to seize all ecclesiastics found walking abroad between Easter and Pentecost, and make them purchase their liberty with money. This was an acting of the seizure of the apostles after Christ's passion. We have still what appears to be a relic of this fashion in a custom which exists in various parts of England. A band of young men go abroad, and whatever female they meet they take hold of her and pull off her shoes, which are only returned to her upon her paying some trifling forfeit. In Durham it is done by boys, who, on meeting any woman, accost her with, "Pay for your shoes, if you please." The trifling sums which they thus collect are spent in a feast at night. At Ripon, celebrated for its manufacture of spurs, travelers riding through the town are stripped of those articles, which, in like manner they have to redeem. On Easter-Monday, the women make a return by going abroad in groups, and causing the men to redeem their shoes.

"Lifting at Easter" is another old custom, which may be presumed to have originated in a design connected with Christ's passion. It consisted in hoisting individuals up into the air, either in a chair or otherwise, until they relieved themselves by a forfeit. A curious record makes us aware that, on Easter day, in the eighteenth year of the reign of Edward I., seven ladies of the queen's household went into the king's chamber, and *lifted him*, for which fourteen pounds appear to have been disbursed as a forfeit. The men lifted the women on Easter Monday, and the women claimed the privilege of lifting the men on the ensuing day. Three hoists are always given, attended by loud huzzas.

EASTER MONDAY.

This and the ensuing day are holidays in the Church. The week commencing with Easter, and called thence Easter week, is a season of festivity, and the earlier days of it, after Easter itself, are in London devoted by the working classes to recreation and amusement, which they chiefly seek for at Greenwich fair, and in excursions to taverns near town.

ADVANTAGES OF CRYING.

A French physician is out in a long dissertation on the advantages of groaning and crying in general, and especially during surgical operations. He contends that groaning and crying are two grand operations by which nature allays anguish; that those patients who give way to their natural feelings more speedily recover from accidents and operations than those who suppose it unworthy a man to betray such symptoms of cowardice as either to groan or cry.

He tells of a man who reduced his pulse from one hundred and twenty-six to sixty in the course of a few hours by giving full vent to his emotions. If people are at all unhappy about anything, let them go into their rooms and comfort themselves with a loud boo-hoo, and they will feel a hundred per cent. better afterwards.

In accordance with the above, the crying of children should not be too greatly discouraged. If it is systematically repressed, the result may be St. Vitus' dance, epileptic fits, or some other disease of the system. What is natural is nearly always useful, and nothing can be more natural than the crying of children when anything occurs to give either physical or mental pain.

EASTER WEEK.

See the land, her Easter keeping,
Rises as her Maker rose.
Seeds, so long in darkness sleeping,
Burst at last from winter snows.
Earth with heaven above rejoices;
Fields and gardens hail the spring;
Shaughs and woodlands ring with voices,
While the wild birds build and sing.

You, to whom your Maker granted
Powers to those sweet birds unknown,
Use the craft by God implanted;
Use the reason not your own.
Here, while heaven and earth rejoices,
Each his Easter tribute bring—
Work of fingers, chant of voices,
Like the birds who build and sing.

—*Charles Kingsley.*

WHITHER ARE WE DRIFTING?

F. B. Sanborn, Secretary of the Social Science Association, makes some startling statements in his annual report. He says three hundred ignorant and uneducated persons are practising medicine in Boston—and that the signs of thirty-four of them were on the doors of houses of ill-repute; half of the vinegar now sold is rank poison; cayenne pepper is adulterated with red lead, vinegar with sulphuric acid, arsenic and corrosive sublimate. One of our Boston chemists analyzed twelve packages of pickles, put up by twelve different wholesale dealers, and found copper in ten of them. Another chemist analyzed sixteen packages of pickles, and found copper in all of them. Many of our flavoring oils, syrups, jellies, and preserved fruits contain poisons. The adulterations of tea are too numerous to mention.—Coffee is not only adulterated, but a patent has been taken out for moulding chicory into the form of coffee berries, and clay is now moulded, and perhaps flavored with an essence, to represent coffee. Several mills in New England are now engaged in grinding white stone into a fine powder, for purposes of adulteration. At some of these mills they grind three grades—soda grade, sugar grade, and flour grade.—It sells for about half a cent a pound.—Flour has been adulterated with plaster of Paris, bone dust, sand clay, chalk, and other articles. Certainly hundreds and probably thousands of barrels of "terra alba," or white earth, are sold in our cities every year to be mixed with sugars in confectionery and other white substances. This tends to produce stone, kidney complaints, and various diseases of the stomach. A Boston chemist tells me that he found 75 per cent. of "terra alba" in what was sold as cream of tartar, used for cooking. Much of our confectionery contains 33 per cent. or more of "terra alba." The coloring matter of confectionery frequently contains lead, mercury, arsenic, and copper. Thousands of gallons of so-called milk have been, and probably are, sold in this city which do not contain one drop of the genuine article. This kind is generally sold to the poor.—*Boston Express.*

CHOPPED MUSIC.

"I don't like your chopped music any way. That woman—she had more sense in her little finger than forty medical societies—Florence Nightingale says that the music you pour out is good for sick folk, and the music you pound out isn't. Not that exactly but something like it. I have been to hear some music pounding. It was a young woman who gave the music stool a twirl or two, and fluffed down on it like a whirl of soap-suds in a hand-basin. Then she pushed off her cuffs as if she was going to fight for the champion's belt. Then she worked her wrists and her hands, to limber 'em, I suppose, and spread out her fingers till they looked as though they would pretty much cover the key-board, from the growling end to the little squeaky one. Then those two hands of hers made a jump at the keys, as if they were a couple of tigers coming down on a flock of black and white sheep, and the piano gave a great howl, as if its tail had been trod on. Dead stop—so still you could hear your hair growing; then another jump and another howl, as if the piano had two tails, and you had trod on both of 'em at once, and then a great clatter and scramble, and string of jumps, back and forward, one hand over the other, like a stampede of rats and mice more than anything I call music. I like to hear a woman sing, and I like to hear a fiddle sing, but these noises they hammer out of their wood and ivory anvils—don't talk to me, I know the difference between a bull-frog and a wood-thrush!"—*Oliver Wendell Holmes.*

A LITTLE EVERY DAY.

A little helpfulness every day. We live for the good of others, if our living be in any sense true living. It is not in great deeds that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, on the playground, we shall find opportunity every day for usefulness.

A little look into the Bible every day. One chapter a day. What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in the mind at the end of twenty-five years!

A little knowledge every day. One fact in a day. How small a fact is one fact! Only one! Ten years pass by. Three thousand and six hundred and fifty facts are not a small thing.

The more you feel your weakness, the more you should cleave to Jesus, who is your strength: let the ivy be your example, and as that cleaves to the oak, so do you cleave to Christ; he that doeth this shall never fall.

Useful Hints and Recipes.

Clarified Fat.—The mode of preparing clarified fat, an article which Miss Dods uses largely in her demonstrations, and which she declares is next to olive oil for frying purposes, was explained. For this she used any character of meat fat, cooked or uncooked. These scraps are cut into very small pieces, placed in a pan and covered with cold water, and placed over a very hot fire. Stir until it boils, and then skim from the tops all the impurities. If all cooked fat is used, cold water should be again added at boiling point, in order to collect more effectively the impurities and give it a pure color. When all the scum has been removed, continue to boil until the water has entirely evaporated in steam. This point can be determined by the change in the color. As soon as all the water has steamed away the color changes from that of a milky hue to a salad-oil color. When it has cooled off, strain it.

Lobster Cutlets.—To one fresh lobster use a little pepper and salt, one ounce of flour, one ounce of butter, a few drops of lemon juice, one gill of cold water, one half tablespoonful of cream, one grain of cayenne pepper, a few tablespoonfuls of bread crumbs and one egg. Plunge the lobster into boiling water and boil twenty minutes; when done remove the meat from the back and larger claws (the meat in the head is not used in this dish) and chop into rough pieces; melt the butter, stir in the flour and add the water slowly and stir until it boils, continuing the boiling for two minutes; at this stage add the pepper and salt and cayenne pepper; at the end of two minutes remove from the stove and add the cream and lemon juice (never substitute milk for cream); then mix in the lobster and turn the whole out upon a plate and allow it to stand for an hour; at the end of that time flour the board lightly and upon it form the mixture into small, thick cutlets; beat an egg, lightly roll the cutlets in it and coat them with bread crumbs; brown in the fat for two minutes, and serve.

How to Prepare and Fry Fish.—The manner of preparing fillets of fish for frying was demonstrated with black bass. The fish was placed upon one side, and with a sharp knife a deep incision was made from the base of the head down the back, close to the bone. A cut was then made half through the body directly behind the head, and one-half of the fish was removed. When the other half was cut away the head and backbone were intact and the sides or fillets were entirely pure meat. The skin was removed by placing the fish upon the table, skin side down, and with a knife cut away the flesh, an operation easy of accomplishment. The fillets should then be cut into halves or convenient sizes for serving. Roll the pieces in flour, and having beat one egg slightly (not to a froth), dip the fish into it. Then cover with bread crumbs that have been seasoned with pepper and salt, and cook for five or six minutes in hot grease. The fat should always cover the fish.

After handling onions or fish, Miss Dods stated it was well to wash the hands in salt and water, which would effectually remove the unpleasant smell of both.

Miscellaneous.

SONG OF THE ROBIN.

BY MARY G. BRAINARD.

Never so chilly and blowy be March,
Robin knows it's Spring;
Tell him, if you can, when it's time to sing;
He comes with his calender under his wing.
He will be ahead of the buds and leaves;
He cannot wait for the mildest days;
His eager spirit its note must raise.
Hear him in morning's duskiness,
Loving the stillness, the sombre gray,
Plaintively caroling forth his lay,
Till a grand chorus comes in to say:—
"We are so glad, we are wild with joy;
God is so good that He must be praised:
We cannot help it—we cannot wait;
Spring may be chilly, but Summer is late.
Praise Him, high in the tall tree-top,
While people are sleeping and know it not:"
Some sleepless, sad one listens and says:—
"O that those wild, mad birds would stop!"

Over and over, the glad, loud song,
Just touched with the sadness that clings to earth:
Ye are not sinners—why should ye care?
Sing as pure spirits sing; sing, and share
None of the sadness, but only the mirth.

Robin seeks not for listeners—no;
This is his full heart's overflow
Unto the trees, and the clouds, and the dew,—
nto the ear of the waking morn,—
Piercing the earliest twilight through
With the burst of his gushing song.
He sings, for he must sing; he cannot wait;
Dawn is half darkness, but sunrise is late.
Oh, the joy of that shadowed hour!
Bubbling over with hymns of praise;
Never could daylight such music pour;
Never could midday such chorus raise.
Yet is there plaint in the melody,
A thread of grief in the nest of song;
The Spring brings many gladsome things,
But many things are gone!

Here and there, when the sunlight comes,
Robin in singleness warbles his hymn;
Pours out his love and his gladness of heart:
Oh, his own song has no sadness for him.
Diving deep into April showers,
Sweeter his note when the rain-drops fall:
"I have so much to utter," he says,
"My heart is so full that I cannot tell all."

Spring yields to summer, still Robin sings on;
June lends her ear to his mystical note,
Sometimes he tells a July afternoon
Part of the joy that bounds into his throat:
Farewell outgushings, sweet thoughts left till last,
Tender good-byes, for the time glideth fast.
"Summer is lovely, make much of it, drink
Deeply its cup of joy,—soon 'twill have past:
Hold fast the Spirit of Beauty so fleet,
Listen her harmony—sit at her feet."

Mute grow your voices, yet linger your forms;
True friends to summer, ye stay while ye may;
Then, without utterance, folded your songs,
Silently, stealthily glide ye away.
When will ye come again? winter is long;
Many the days before April and June:
Never again will ye sing the same song;
Never your tune will be just the old tune.

CURIOSITIES OF COURTSHIP.

Courtship, it will be admitted, is a very ancient practice, and prevails everywhere. And yet, whatever may be the inner and concealed lines on which it is conducted, the external and visible ones vary with country, age and circumstances. In some lands it is an affair of the State, and with certain people it is a mere matter of family arrangement; with others the adjustment of a few financial questions. In such instances, the true fire and inspiration of love—the "stound"—which give life to forms of courtship, are of necessity absent. The following curiosities of courtship in various phases, may interest our readers:

Reported virtues have sometimes paved the way to the most romantic attachments. Colonel Hutchinson, governor of Nottingham Castle and town in the time of the Civil War, being at the house of Sir Allen Apsley, was greatly pleased with a child of a pleasant and vivacious spirit. One day, when looking on a shelf, he found a few Latin books, and asking whose they were, he was told by the young miss that they were her eldest sister's. He at once wished to see her; but as she was gone from home, he was not likely to have his wish fulfilled. Meanwhile gentlewomen who had been Miss Apsley's companions used to tell how reserved and studious she was; and these reports so inflamed his desire to see her, that he began to wonder why he should have such a strong impulse toward one whom he had never seen. There scarcely passed a day but some accident or discourse still kept alive and strengthened his wish to see her. Once in a company at a gentleman's house a certain song was sung which was said to have been written by Miss Apsley, who by-the-by was greatly praised by two or three gentlemen in the party. He (Mr. Hutchison) heard all this, and said to one of the gentlemen: "I cannot be at rest till this lady return, that I may be acquainted with her." The same evening, while they were at supper, some statement was made which gave him the impression that the young lady was married; he was taken ill immediately, and had to leave the table. He, however, learned shortly after that his impressions were wrong. Afterwards they were fortunate enough to meet, and a friendship was at once created which ripened into strong affection. Devotedly attached to her, she became to him a most admirable wife and companion, and lived to be the writer of the "History of the Siege of Nottingham Castle."

The celebrated John Newton of Olney fell in love with a Kentish maid at first sight. The girl was under fourteen years of age; but such was the impression she made on young Newton, that his affection for her appears to have equalled all that the writers of romance have imagined. When in distant parts of the world, the thought of her checked him in a profligate career. When sinking on the coast of Africa into a wretched state of slavery, and when ready to put an end to his life, the thought of her aroused him to energy and inspired him with hope. All the oppression and scenes of misery and wickedness through which he had to pass never banished her for a single hour from his waking thoughts for the following seven years. When he lived in London, he would repair twice a week to Shooter's Hill, and from the top of that eminence comfort himself by a distant view of the district in which his loved one lived. Not that he could see the spot itself, which was in reality too remote; but it gratified him even to look towards the spot. She eventually became the bright star of his life.

The Rev. Joseph Hall, Bishop of Norwich, and author of *Contemplations on the Old and New Testament*, obtained a wife in a very singular manner. In walking from church one Whit-Monday with a grave and reverend minister of the name of Grandidge, he saw a comely modest gentlewoman standing at the door of a house where they were invited to a wedding-dinner. Mr. Hall inquired of his friend whether he knew her. "Yes," said Mr. Grandidge; "I know her well, and I have bespoke her for your wife. She is a daughter of a gentleman whom I much respect, Mr. George Winniff of Bretenham; and out of an opinion I have of the fitness of the match for you, I have already treated about it with her father, whom I found very apt to entertain it." Mr. Hall too, it seems was equally apt to entertain it; for he says: "Being advised not to neglect the opportunity, and not concealing the just praises of the modesty, piety, good disposition, and other virtues that were lodged in that seemly presence, I listened to the motion as sent from God." On this motion Mr. Hall acted; he spoke the necessary words; and at last with due prosecution, happily prevailed, enjoying the society of that charming helpmate for the space of forty-five years.

That learned and judicious divine, Richard Hooker, obtained his wife somewhat casually. When he was ordained priest he went to London, according to the statutes of his college, to preach at St. Paul's Cross. He arrived there wet, weary, weather-beaten, and very angry at a friend who had persuaded him not to walk, but to take the journey on horseback, which had prostrated him with influenza. His hostess, one Mrs. Churchman, attended to him with all care and diligence. Hooker was afraid he would not be able to preach on the following Sunday; but the good wishes and good nursing of his hostess nerved him for his duties, and he got through his work admirably. The preacher was very thankful to Mrs. Churchman, who had cured him of his distemper and cold, and he thought himself bound in conscience to believe all the poor woman said. Mrs. Churchman told him he was a man of tender constitution, and that it was best for him to have a wife that might prove a nurse to him, such a one as might both prolong his life and make it more comfortable; and such a one she could and would provide for him, if he thought fit to marry. So Mr. Hooker, in his guilelessness, empowered her to choose a wife for him, and promised to return to London at her call to receive his bride. Mrs. Churchman at once attended to this little business for Master Hooker. In looking round to find him a wife, she thought it wise to begin at home, and in her own daughter Joan, according to her judgment, she found one who would nurse the preacher, prolong his life, and make it more comfortable. In due time Mr. Hooker went to London to be joined to the wife of his hostess' choice; but she brought to him neither beauty nor portion. She was, sad to relate, a woman of an unruly tongue, and instead of adding to his comfort, she was an incessant trial to his patience. The moral of this is: Choose for yourself.

The celebrated George Whitefield began his courtship in a singular fashion. His biographer pronounces him one of the oddest wooers that ever wooed. When Whitefield was in America, and had under his charge the Orphan House in Savannah, "it was much impressed on his heart that he ought to marry in order to have a helpmate in his arduous work." He had also fixed his mind on the young lady whom he intended to ask to become his wife. So he addressed a letter to her parents, and enclosed another to herself. In his letter to the parents he stated that he wanted a wife to help him in the management of his increasing family, and then said: "This letter comes like Abraham's servant to Rebekah's relations, to know whether your daughter, Miss E——, is a proper person to engage in such an undertaking; and if so, whether you will be pleased to give me leave to propose marriage to her. You need not be afraid of sending me a refusal; for I bless God, if I know anything of my own heart, I am free from that foolish passion which the world calls love." He wrote in a similar strain to the young lady, asking her, among many other questions, if she could leave her home and trust in Him for support who feeds the young ravens; and bear the inclemencies of air both as to heat and cold in a foreign climate; whether having a husband she could be as though she had none. He also told her that he thought the passionate expressions which ordinary courtiers use ought to be avoided by those who would marry in the Lord; and that if she thought marriage would in any way be prejudicial to her better part, she was to be so kind as send him a denial; that she need not be afraid to speak her mind, as he loved her only for God.

The letters were not so successful as Abraham's servant. The parents were not very anxious to send their daughter on such an adventure; and Whitefield continued for a long space in his bachelor condition. Some time after he assayed another courtship with a widow in Wales after the same style. The mode in which Rebekah was chosen for Isaac seems to have been Whitefield's ideal of obtaining a wife. The week after he was married he went on one of his evangelistic tours; and left his newly wedded wife to muse alone amid the Welsh hills in the second quarter of their honeymoon.—*Chambers' Journal.*

LONDON.

From the computations of authorities, it appears that London (with all its suburbs) covers within the fifteen miles' radius of Charing Cross nearly seven hundred square miles. It numbers within these boundaries over four millions of inhabitants. It contains more country-born persons than the counties of Devon and Gloucester combined, or thirty-seven per cent. of its entire population. Every four minutes a birth takes place in the metropolis, and every six minutes a death. Within the circle already named there are added to the population two hundred and five persons every day, and seventy-five thousand annually. London has seven thousand miles of streets, and on an average twenty-eight miles of new streets are opened, and nine thousand new houses built every year. One thousand vessels and nine thousand sailors are in its ports every day. Its crime is in proportion to its extent. Seventy-three thousand persons are annually taken into custody by the police, and more than one-third of all the crime of the country is committed within its borders. Thirty-eight thousand persons are annually committed for drunkenness by its magistrates. The metropolis comprises considerably upwards of one hundred thousand foreigners from every quarter of the globe. It contains more Roman Catholics than Rome, itself, more Jews than the whole of Palestine, more Irish than Belfast, more Scotchmen than Aberdeen, and more Welshmen than Cardiff. Its beer-shops and gin-palaces are so numerous that their frontages, if placed side by side, would stretch from Charing Cross to Chichester, a distance of sixty-two miles. If all the dwellings in London could thus have their frontages placed side by side, they would extend beyond the city of York. London has sufficient paupers to occupy every house in Brighton. The society which advocates the cessation of Sunday labor will be astonished to learn that sixty miles of shops are open every Sunday. With regard to churches and chapels, the Bishop of London, examined before a Committee of the House of Lords in the year 1840, said: "If you proceed a mile or two eastward of St. Paul's, you will find yourself in the midst of a population the most wretched and destitute of mankind, consisting of artificers, laborers, beggars and thieves, to the amount of 300,000 or 400,000 souls. Throughout this entire quarter there is not more than one church for every 10,000 inhabitants; and in two districts there is but one church for 45,000 souls." In 1839, Lord John Russell stated in Parliament, that London with thirty-four parishes, and a population of 1,170,000, had church accommodation for only 101,000. These and other statistics furnished led to the "Metropolis Churches' Fund," established in 1835, which has been followed by the Bishop of London's Fund. It is still computed, however, that at least one thousand new churches and chapels are required in the metropolis.—*Cornhill Magazine.*

Selections.

Death to the Christian is the funeral of all his sorrows and evils, and the resurrection of all his joys.—*J. Mason.*

The strongest argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living Church; walking in new life, and drawing life from Him who has overcome death.—*Christlieb.*

O happy people which sleep in Jesus! They perhaps go to their rest with furrowed brow and wasted features, but they wake up in beauty and glory. The shrivelled seed, so destitute of form or comeliness, arises from the dust a beauteous flower. The winter of the grave gives way to the spring of redemption and to the summer of glory.—*Spurgeon.*

We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to Me!"—*Norman McLeod.*

Jesus, the chief Shepherd, even now appears and meets with His own people as He did with His disciples of old. As they traveled with heavy hearts to Emmaus, Jesus Himself drew near, and inquired what they spoke of one to another as they walked and were sad. Jesus loves His people to tell Him their troubles, even though He knows all; He wants to be informed of the cause of their grief, manifesting the deepest interest in their concerns, as One that would advise, relieve, or help them. Such humility He will display in His dealing with His people now, although He has entered into His glory.—*J. Edwards.*

I gat me flowers to strew Thy way;
I gat me boughs from many a tree:
But Thou wast up by break of day,
And broughtst Thy sweets along with Thee.

The sun arising in the East,
Though He gave light and the East perfume;
If they should offer to contest
With Thy arising, they presume.

Can there be any day but this,
Though many suns to shine endeavor?
We count three hundred, but we miss:
There is but one, and that one ever.
—*George Herbert.*

I watched the glorious sun go down,
In splendor 'neath the distant wave,
While far above a golden crown
Hung radiant o'er his ocean grave.
I could not mourn that grand farewell.
O'er sea and sky a voice then rang,
A voice that charmed me like a holy spell,
And in my ear triumphant sang
Resurgam!

I stood beside a good man's bed,
Whose bright and honest course was run.
A halo round his aged head
Show'd passion conquered, duty done.
I could not mourn that parting sigh;
The rest was gained, the conflict o'er,
And like a trumpet note on high,
I heard th' exulting sound once more,
Resurgam!
—*J. Endersshon.*

Science and Art.

Nectar of Flowers.—Before the British Association for the Advancement of Science, recently held at Dublin, Mr. Alex. S. Wilson read a paper on the nectar of flowers. He found that a bee had to make 2,500,000 visits to clover blossoms in order to get one pound of honey. The remarkable part of Mr. Wilson's paper is the discovery that cane-sugar exists in the nectar of some flowers, contrary to the generally-accepted view. The nectar of the fuchsia has three-fourths of its weight cane-sugar.

The Euphrates Valley Railway.—From an interesting letter from Smyrna we learn, that preparations for the construction of the Euphrates Valley Railway are being rapidly completed in the Holy Land. Mesopotamia is full of English engineers and agents, who are traveling all over the country, the former making all the necessary studies, and the latter purchasing lands. The residence of Nebuchadnezzar—the great city which he had built—will, therefore, soon see the puffing locomotive gliding swiftly past its crumbling ramparts; and on the rivers of Babylon, where the descendants of the patriarchs sat and wept over the lost glories of Zion, their children will appear as shareholders in the new railway line, and as travelers for their pleasure. Halting at Hille, they will, in the course of a few hours, be able to view the grandiose ruins of the palace, where twenty-five centuries ago, the Babylonian generals elaborated the schemes for the conquest of Jerusalem.

The Pedo Motor.—From the parlor or roller skate has been evolved a curious device called a pedo-motor. The apparatus is practically a sandal shod with wheels and is designed to assist the lame and halt in walking and the ordinary walker in making good time. The sandal is provided with four wooden wheels bound with rubber, two on each side, and when strapped to the boot gives the wearer a firm footing. From the toe projects a point, or supplementary toe, shod with rubber, and at the heel is a similar projection almost touching the ground, and shod with leather. In using these wheeled sandals the ordinary walking step is taken, one foot giving the body a slight push with the pusher, or toe, while the other foot rests flat on the four wheels. The result obtained is a greatly lengthened stride as the sandal rolls forward under the influence of the push and the walker practically gets over much more ground and with less exertion than in ordinary shoes. The pedo-motor is reported to give a good walker a speed of twelve miles an hour over good sidewalks, and while the apparatus may be regarded as a mechanical curiosity, it is worthy some attention on account of its promises for the future. The roller skate was the result of innumerable inventions and patents before it was perfected, and, in like manner, this wheeled sandal may lead in time to something of value.—*The "World's Work;" Scribner for April.*

Personal.

Dr. George B. Wood, the eminent physician and writer, died at Philadelphia Sunday night, aged 82.

Dr. Jos. T. Duryea, of the Classon Avenue Presbyterian Church, Brooklyn, has accepted a call to the Central Congregational Church, Boston.

The Rev. Dr. Elbert S. Porter, pastor of the Bedford Avenue Reformed Church, Brooklyn, has been appointed by the United States Evangelical Alliance, a delegate to the World's Evangelical Alliance, which meets at Basle, Switzerland, September 7th.

President McCosh declares that he does not approve the English university system of organizing small classes, each man pursuing a special subject. He holds that it is wrong for a student to make a specialty of any one subject before he has had a thorough education.

William Howitt, the English author, whose death at Rome was recently announced, had arrived at the age of 83. Mr. Howitt was born of Quaker parentage, in Derbyshire, in the year 1795. He was the third of six sons, another of whom, Richard Howitt, was a writer of poetry and of a valuable work on Australia. When 28 years old he married Mary Rotham, a young woman of the Society of Friends. Their first work, like so many which followed it, bore their joint names upon the title-page, and was a book of verses entitled "The Forest Minstrel." Their subsequent lives and works have been intimately associated, the names of William and Mary Howitt being almost inseparable. The elder brother of these well-known authors died in England on the same day and hour that the younger died in Rome. William Howitt left behind him a complete autobiography.

Books and Periodicals.

Song Treasury. A Collection of Songs and Music, especially adapted for Sunday-School Praise and Prayer Meetings, Church Choirs and the Home Circle. Also containing Selections for Church Festivals, Sunday-School Anniversaries, Concerts, &c., &c. Together with a Complete Course of Elementary Instruction in Vocal Music, so simplified as to bring within the Comprehension of all the Art of Reading Music at sight. By J. H. Kurtzknabe, Author of "Theory of Music," "The Reward," &c., &c. Crider & Brother, Publishers, York, Pa. Pp. 176.

Such is the full title of another candidate for public favor in the circle of music, among the great number issuing from the press at the present day. It is no inferior production of its kind. The works previously issued by the same author have met with an immense sale, and the present one possesses some elements of success, which did not attach to its predecessors. As will be perceived from its title, it enters into many entirely new fields, and covers a much wider ground than has heretofore been occupied by the same author. Church festivals, Sunday School anniversaries, concerts, &c., are specially provided for. The elementary department is brief and compact, yet sufficiently full to answer the purpose for which it is intended. The work is well adapted to meet an existing want, and will doubtless receive an extensive circulation. On the receipt of thirty-five cents, sent to the publishers or the author at Harrisburg, Pa., a sample copy will be sent to any address that may be designated. F.

New Volume and New Serial.—The number of Littell's Living Age for the week ending April 5th begins a new volume of that standard periodical. It contains the Reflection of English character in English Art, *Quarterly Review;* An American View of American Competition, by Edward Atkinson, of Boston, from the *Fortnightly Review;* an installment of "A Doubting Heart," by the author of "Castle Daly;" The Föhn, *Saturday Review;* Nostradamus, *Pall Mall Gazette;* A Medium of Last Century, a short story from *Blackwood;* Carnival at Nice, *Saturday Review*, etc., etc.

The publishers make the announcement that a new serial story from the pen of JEAN INGELOW will be begun immediately in The Living Age, from the author's advance sheets. This story will be looked for with much interest.

For fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age for a year, both post-paid. Littell & Gay, Boston, publishers.

The Penn Monthly for April contains, The Month; Government Supervision of Insane; Our Present Race Deterioration; The Position of Socialism in the Historical Development of Political Economy; Repudiation: Present and Future; Bolles' "Industrial History of the United States;" New Books; Books Received. Published for the Penn Monthly Association by Edward Stern & Co., 125 & 127 N. Seventh St., Philadelphia.

From the above announcement, it will be seen, that in addition to the comments upon the events of "The Month"—always pertinent, suggestive and instructive, the venerable Henry C. Carey, distinguished as a writer on Political Economy, has contributed a paper, which will be read with profit by thinking people. The other articles are of marked ability, and will help to commend the Penn Monthly as a periodical of rare merit.

The Clergyman's Magazine, The Preacher and Homiletic Monthly for April, reports the following interesting table of contents: Sermonic; "Easter Thoughts—A Risen Redeemer Our True Life," by Wm. Ives Budington, D. D.; "God's Judgments," by George H. Hepworth, D. D.; "The Empty Seat," by Rev. C. H. Spurgeon; "Looking at Things Not Seen," by Rufus W. Clark, D. D.; "A Strange Omission," by W. H. Van Doren, D. D.; "The Dead Sea a Special Memento of the Doom that Awaits the Wicked," by Rev. T. Williston; "The Counsel of the Lord," by R. S. Storrs, D. D.; "An Enlarged Sanctuary," by Rev. M. V. Crouse; "Thoughts About Faith," by Rev. H. M. Hazeltine; "True Family Pride," by Washington Gladden, D. D.; "Christian Politeness," by Hugh S. Carpenter, D. D.; "The Sin of Detraction," by Rev. David Winters; Reports in Brief from the English Pulpit: "Bringing Men to Christ," by "A."; "The Conclusion of a Series of Four Discourses on Shakespeare and the Bible," by D. Thomas, D. D.; Wednesday Evening Service: "Bible Reading," by Rev. George B. Black; "The Tearing of Forty and Two Children by Two She Bears—A Popular Exegesis," by Charles F. Deems, D. D.; To Clergymen: "The Art of Preaching," by Edward Dorr Griffin, D. D.; Ordination Service: "The Inexhaustible Fulness," by John D. Wells, D. D.; "Ministerial Fidelity," by Henry J. Van Dyke; Installation Service: "The Church of the Living God," by N. J. Burton, D. D. We have in this number also an able paper by Dr. Wm. M. Taylor on "Expository Preaching;" "A Suggestive Commentary on a Harmony of the Gospels," by the Editor; "Preachers Exchanging Views;" Sermonic Criticism: Dr. Deems' "Themes and Texts for 1878;" "Hints at the Meaning of Revival, Funeral and Other Texts," etc. This magazine is full of hints valuable to the clergy and all others interested in the study of the Bible. The Publishers announce as very successful their experiment of Purchasing for Clergymen on the Co-operative basis. Religious Newspaper Agency, New York. Price, 25 cts.; $2.50 per year.

The Messenger.

REV. P. S. DAVIS, D. D, EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, APRIL 9, 1879.

HE OVERCAME DEATH.

This is a great fact which challenges our attention at all times, but especially now amidst our Easter joys. No thoughtful reader of the Bible need be reminded of it. Even the atoning death of Christ, we are told, would be of no avail, if there had been no triumph over the grave. "If Christ be not risen, then is our preaching vain, and your faith is also vain . . ye are yet in your sins."

It is a wonderful comfort to think of our Saviour's conquest over death and Hell. The announcement of it challenges our faith, and when we come to think of it, we see its importance as a historical necessity. If, having taken upon Him our nature, and even suffered the penalty of sin, He had not shown that it was impossible for Him to be holden by it; if He had not carried our humanity successfully *through* death, to immortality, He would not have risen above that which has kept all men under fear and bondage.

His resurrection was that which overcame the law of mortality, and this is one underlying miracle of our redemption. There was no other law so inexorable as that of death. We talk of the laws of nature as being immutable. That of gravitation for instance is spoken of as universal, but it is suspended, every time a man in building a wall, puts one brick under another and prevents it from falling to the ground. These laws of nature can all be held practically under the control of man.

No one with the instincts of immortality in his breast, has ever acquiesced in the thought, that his happiness was to be limited by such things; that they formed barriers behind which he was to be eternally jailed, and which he could never pass. He has felt that even death was not the proper issue of his life; that it was a sad interruption and a curse, which he hoped to transcend. But, just here, when left to himself, he has been obliged to stand powerless and ask, "Who shall roll away the stone from the sepulchre?" That inquiry was answered when He who was put to death, was also declared to be the Son of God, by the resurrection of the dead. Paul was questioned in regard to this hope, but he still believed in Him, who held the law of sin and death under continued conquest by the higher law of grace and life. No wonder that the trumpetings of the resurrection, should blend so sweetly with the lutes of salvation.

MAY BE CARRIED TO AN EXTREME.

Frank Leslie's Sunday Magazine has a full-page illustration of the way the words of a hymn are thrown, by a magic lantern upon a canvas before a New York audience. This device will perhaps serve as a hymn-book-saving-machine, in these days, when of the making of them there is no end. The economic principle is well enough, but the tendency in this direction may be carried too far. A contributor to as grave a periodical as the *Bibliotheca Sacra* says: "Before the close of this century pictures will be as much used in the preaching of sermons as are manuscripts." This prediction is based upon tendencies that show themselves in the outward appliances now in use, but which may work a great deal of harm, unless kept within bounds. Some of the "object lessons," sent abroad with a view of interesting children who are supposed to be too far gone in worldliness to listen to the truth unless some new tack be taken, are very objectionable. One large map, intended to be hung up before a Sunday School, attempts to give an idea of "God the Father," in such a way that it is a plain violation of the spirit of the commandment, which forbids the making of a graven image. After all, faith cometh by hearing, not by seeing, and we can see the wisdom of those who cautioned against pictures that were to be used as books for the laity. Such things may have their proper uses, but the abuses to which they have been put may be repeated by those who are loudest in protests against Rome. Radicalism always ignores something, which may have a germ even of subordinate truth, and then the seed springs up in ways not suspected and chokes "the Word."

STEERING CLEAR OF DIFFICULTIES.

A genial friend, whose business calls him to New York occasionally, told us the other day of the interest he had in watching the way a Broadway omnibus driver, who went from Union Square, to South Ferry, in a trot, without hitting a hub. Sometimes the escape was apparently by a quarter of an inch, but it was a "miss equal to a mile," and enabled the Jehu to move along without stoppage, or care for obstacles already passed. In one case the driver used the pole of his moving "buss," to lift the hind end of a wagon out of the way incidentally, just as one man would shoulder another from his path. The man in the wagon shook his fist, but found that no harm had been done to him, yea, that he had been benefited, and that his best course was to let by-gones be by-gones, and simply proceed. This affords a simple illustration of the manner, in which things must be done now in the Church. There is an end to be reached. The simple facts of the Gospel must be set forth, and if there is a disposition to halt for every side issue, no progress will be made. Let differences of mere opinion, or those growing out of supposed wrongs, be pushed out of the way, that the higher truth of God may have free course.

THE CRUCIAL TEST.

Darkness had gathered around the cross and spread over the land. It was the gloomy index of the denser than Egyptian darkness that hung over the soul of the crucified Saviour. No messenger had come from the Father to alleviate the anguish of the holy Sufferer. In Gethsemane an angel sent from God strengthened Him. But on the cross, now that the sins of the world press upon His soul and body—now that the poured-out vials of God's wrath against sin have fallen upon Himself, and He alone in all the universe must tread the bloody wine press—now that the impenetrable blackness of sin will not permit a ray of heavenly light to penetrate it and show the loving Father's face to the beloved, agonizing and dying Son—now, in the moment of His deepest vicarious sufferings, and overwhelmed in a tempest of infinite wrath, not against Himself but against sin, and which now fell on Him as the Representative of the human race: there is forced from His human soul the bitter cry: "My God, my God, why hast thou forsaken me?"

We are met here with one of those peculiar difficulties that attach to the two-fold divine human nature of Christ's person. Our finite minds cannot grasp in their fulness the deep mysteries that surround the Incarnate God. There are points in His wonderful life and character, which seem to contradict either His divinity or His humanity; so here the question is forced upon us: Could a divine being thus speak? But we might as well ask: Could a divine being be tempted by the devil, and suffer inward pain in curbing the natural desires of His human nature? And so other questions involving the same difficulties, might be asked. And the answer, though not affording us a full understanding of the mystery, must ever be, that the humanity of Christ was real and true, and that the only essential difference between Him and other men was that He was without sin. Hence, without our being able to reconcile it with His divinity, He was subject to all the feelings pains, conflicts, sorrows and terrors to which humanity, as such, is subject. And when His Father's benignant face could no longer be seen on account of the clouds of darkness that shut out the light of heaven, His human heart could only pour forth the agonized complaint of a Son whose devotion to the Father's will was unto death. It was a moment on which hung the destiny of the world. For it was the moment of the world's last stage of trial, when the prince of evil should either triumph or be cast out. It was the moment most important for mankind, when the iniquities of us all were laid on the divine Sufferer, by which He was overwhelmed with inexpressible torment. The pains of hell took hold upon Him; He found trouble and sorrow; and with every human feeling and impulse quickened, and with all the passionate love of a Son, shut from the light of His Father's countenance, His piteous, filial cry could be restrained no longer, and it pierced the darkness, the heavy clouds and the heavens. Then the Father's smile was seen again through the broken darkness, and the shout of victory closes the grand tragedy of the universe: "It is finished!"

And we must not forget, that our Saviour's bitter cry to the Father was the cry of sin-bruised humanity through Him as its Representative. He, the Head, felt every pang and sorrow of His redeemed people. He bore them all in His own body on the cross. Through Him the whole body of penitent, believing souls cried out, in the wretched wilderness of sin, and in the midst of enemies coming upon them and sweeping over them like a flood, even as David did, in the very words of his dying Lord: "My God, my God, why hast thou forsaken me?" It is the cry of man in his extremity, representing the full knowledge of his sin and misery and the surrender of his body, soul and spirit, in penitence and faith, to the everlasting God and Father. We have here the highest testimony to the cardinal truth, that Christ died *for us*, as our true and all-sufficient sacrifice; not as a legal substitute merely, taking our "law place," as it is called in certain mechanical systems of theology; but as our representative Head, so that St. Paul tells us (2 Cor. 5: 14), If one died for all, *then all died* (correct translation); in which are taught the true doctrine of vicarious sacrifice: the suffering and death of Christ including the suffering and death of His people: they dying in Him—being crucified, dead and buried with Him—also with Him shall live eternally. The agony of the cross was not ended when the cry of Jesus rent the heavens, though atonement was made once for all for sinners. The crucial test must be passed by all who choose the lot of the Christian: for we can only suffer with Christ if we share His blessedness and glory. K.

THE CHURCH ON THE PACIFIC COAST.

In one of our late issues, there appeared a synopsis of the proceedings of the Classis of San Francisco, California, gathered from a daily paper published in Portland, Oregon. After it was in type, we received a full report of the proceedings, furnished by the Rev. John Fuendeling, from which we cull some additional facts in regard to the work of the Reformed Church on the Pacific coast.

As stated, the meeting in Portland was the annual meeting of the Classis, which had been deferred until that time, on account of the difficulty of holding such a meeting, because of the great distance the different members live from each other. A missionary conference of the ministers and elders in California, had, however, been held in San Francisco, last Spring.

In the opening sermon by Rev. J. Muelhaupt, special reference was made to the difficulties, with which the ministers of Classis have to contend in carrying forward their work. They live and labor, in the midst of a people, a part of whom only recognize Christianity, and many of whom, Indians and Chinese, have never been inside of a Christian Church, and are bitterly opposed to all true religion and righteousness.

Only those, who are personally acquainted with life as it exists on the Pacific coast, can form any correct idea of the work in which the missionaries are engaged, and of the many difficulties they must encounter in carrying it forward. The post they occupy is on the frontier; where the battle rages between Christianity and paganism. They also can cherish no expectation of being soon relieved by others. The most dangerous posts, however, are also the most honorable, and instead of rashly criticising their labors, they may reasonably expect their brethren to sympathize with them in their struggles, and to pray with and for them, that the Lord's kingdom may come.

The parochial reports brought out many interesting facts in regard to the progress of the work of the Reformed Church on the Pacific coast. Two self-supporting churches have been established, namely, those at San Francisco and Stockton, California, with the promising mission at Napa, of the same State, which is also soon to be followed by the establishment of other missions. The mission at Portland, Oregon, is unusually promising. It has a fine church, and in connection with it a large and commodious school-house. In the latter, a large and successful parochial school is carried forward under the superintendence of the pastor, assisted by his daughters. A number of promising missions have also been established at different places. All the churches connected with the Classis have Sunday-schools, and some of them parochial schools also.

One of the most encouraging features of the Church life on the Pacific coast is the liberality of the membership in supporting their congregations, and their good attendance also upon divine worship. Their numbers are not large, but among them are many most faithful and active Christians. In some of the congregations, benevolent associations are established, in connection with which some of the ladies prove themselves most active and efficient workers. Surrounded as the membership are by the powerful influence of worldliness, indifference, and anti-religious sentiments of every kind, the Classis feels the necessity of cultivating and cherishing a proper churchly and positive spirit. The customs of the Church as they relate to catechisation and confirmation, the celebration of the Lord's Supper, and the observance of the leading Church festivals, and obedience to the Constitution of the Church, are rigidly adhered to. As the ministers of Classis are required frequently to be absent from their congregations in attending to mission work at a distance, their elders are trained to take their place during their absence. Thus it will be seen the ministers of the Reformed Church on the Pacific coast are not idlers in the vineyard of the Lord.

Both the Classes will hold adjourned meetings during the coming Summer. An exchange of delegates will be kept up between them, so that their mutual interest in each other will be cherished and maintained. F.

THE COUNCIL OF FLORENCE AND THE DOCTRINE OF PURGATORY.

The doctrine of a purgatory which makes the fires of the eternal world, more efficacious than the blood of Jesus in this life, is not only monstrous in itself, but it never received the sanction of the whole Church even before the Reformation. The attempt of the Latin Church to force it upon the East, is notorious in history. That attempt was made more particularly at the Council of Florence, and the circumstances under which it was pressed, form a curious commentary upon the way in which the See of Rome has often sought to bring men to the unity of faith.

It would be spicy to have a modern reporter give an account of that Council for one of our dailies. In some sense it was an adjourned Council. In 1418, the Council of Constance, which had been called to reform the morals of the clergy, terminated without accomplishing its object. But the evils it was to remedy were so great, that five years afterwards Pope Martin V. had to summon another conclave, which was not, however, opened, on account of his death, until July 1431, when it met at Basle under the pontificate of Eugenius, and under the presidency of Cardinal Julian Cæsarini. This Council took up a subject, which had been agitated at Constance, viz., the superiority of a General Council to the Pope. It passed a decree, saying that it could not be dissolved, prorogued, or transferred without its own consent; censured Eugenius, and gave him sixty days to make his submission, and his holiness was glad enough to accept the terms proposed.

Then came the attempt to reconcile the Greeks to the Latin Church,—an attempt which, it was thought, would be successful because of the circumstances of outward distress in which the Greeks were placed. Constantinople was hemmed in and threatened by the Turkish army, and the emperor John Palæologus II., hoped to get relief from the West if the Churches were united. He was invited to Basle, but could not cross the Alps, and proposed an arrangement by which the Council should be transferred from the Rhine to Italy. Ferrara was the place agreed upon, but a plague broke out, and so the Council went to Florence.

The assemblage was small—too small to express the voice of Christendom. After the Roman delegation at Basle had yielded to the change of place and come in, but comparatively few prelates were present from either side to sign the synodical decree, and the Greeks were in such straitened circumstances, that their expression could hardly be regarded as free. They would not have been in Italy at all, if the Ottoman had not been at the gates of their city. As it was, their sovereign was present, urging them to yield in order that help might be given to him against Amurath. The delegates from the East not only heard how their people were threatened with famine and the sword, but were in reduced circumstances themselves. They received only about sixteen cents a day, or fifty-eight dollars and forty-six cents a year, and there was an arrear of from four to five and a half months, with no hope of getting their bread at all, unless their rivals, who were to pay expenses, chose to give it to them. They were unprotected, in a strange country, subjected to taunting delays for months,—delays designed to make them yield like starving men. Their withdrawal from the Council was forbidden; the Venitian government had engaged to intercept them as fugitives, and their Emperor had arranged for their civil punishment at Constantinople, if they ever reached it.

Palæologus acknowledged that it was the fear of the Turkish forces that made him anxious to come to an agreement with the Church of the West. Once during the meeting, there was a caucus among the Greek delegates, to see if they could not raise funds for the relief of Constantinople among themselves. It seems to have been like a modern missionary meeting, when pledges are taken. The Emperor made a speech in which he said their cause was a good one and their case desperate. He had himself borrowed money to fit out one vessel, and hoped that the prelates of the Church could provide the means for another. He urged them to be liberal. The Archbishops felt the force of all he said, and subscribed according to their ability. Four of the richest agreed to give fifty-six cents apiece, in cash. Bessarion of Nicea, had no ducats, but he had three urns and gave two of them, and another Bishop gave one of two woolen cloaks, which made up his personal property. The amount thus pledged to support a great war, appeared ridiculous enough.

Palæologus gave up, and was the more earnest for doing something that would bring help from Rome. Bessarion the largest subscriber to the war fund deserted to the Latins. Three other clerics got so hungry, that they escaped, but the Doge of Venice caught them and sent them back.

It was in such a state of oppression, that the Roman authorities sought to coerce the Greek legates into accepting the doctrine of a purgatory instead of the true victory of Christ over Hades, which was held in the East, and which made His triumph such, that His sufferings need never be supplemented by any thing like agony on the part of

His people in the world to come. It was at this council, that the Romish theory of Purgatory was declared to be an article of faith, and although the Greeks were forced by persecution to an agreement, there never was any full, free acquiescence in it. Some of the Constantinopolitan ecclesiastics, such as Mark of Ephesus, refused to sign the decree. They resisted with a heroism akin to that of the Burgomasters at the siege of Leyden, and when they reached home, rallied the main body of the Church around them in denouncing the articles imposed at Florence. Those who had given even half-hearted assent, to the Romish theory, were obliged to recant and confess their weakness. The Patriarchs of Alexandria, Antioch and Jerusalem assembled a numerous council and denounced their representatives in Italy, and even Isadore the Primate of Russia, was synodically condemned for his concession.

In short, the doctrine of a Purgatory, about which the Roman Pontiffs expressed such uncertainty down to the council of Florence, was not settled even then; for only a small part of either division of the Church was there, and the compelled decision of the Greeks, wrung from them by suffering, was worth nothing at all.

SUNDAY CAMP-MEETINGS.

Several of the Conferences of the Methodist Episcopal Church are over, and the appointments or disappointments, as the case may be, for the year, have been announced. From the *Conference Daily*, printed at Bloomsburg, Pa., where the Central Pennsylvania Conference met, and for which we are indebted to the courtesy of Rev. W. W. Evans, we learn that a resolution requesting the Camp-Meeting Associations to close their gates on Sundays, was passed by a vote of 127 to 45. The following is the resolution: "Whereas we believe it is the Christian sentiment of our people that the Camp-Meeting Associations within our bounds should not afford the occasion for the assembling of unwieldy crowds on the holy Sabbath, thus desecrating the same, and thereby bringing reproach upon the Church. Therefore

Resolved: That we request said associations to close their grounds on the Lord's day."

A PRESSING WANT.

The Treasury of the Board of Missions is greatly in need of funds. The missionaries have been long kept out of their hard earned dues, and, in many cases, are suffering want. They also suffer in spirit and in credit, and to the extent that this is the case, must they be hindered in their work. Will not all our churches avail themselves of the present festal season to secure funds for mission purposes? Surely in no way could any people better evince their gratitude for the blessings of the Gospel, than by contributing freely to this most blessed course. F.

MISSION CERTIFICATES OF MEMBERSHIP.

In answer to inquiries made of us from different quarters, we would say, that the Certificates of Membership of Auxiliary Mission Societies, the President of the Board informs us, are now ready for distribution. They will be issued to all missionary societies in such quantities as shall be needed for their membership. Orders for them are to be addressed to the President, Rev. Dr. J. O. Miller, York, Pa. F.

OUR SUNDAY SCHOOLS.

The present is the season in which many Sunday Schools in the country, which have been suspended during the winter, are reopening their sessions. We would call the attention of such, as well as of all other Sunday Schools, to our several publications issued in their interest, such as the "Guardian" and "Lesson Papers," Child's Treasury" and "Sunshine." They should each be allowed to occupy the several spheres they are designed and adapted to fill. Our Book Department also is prepared to furnish libraries on as reasonable terms as they can be obtained at the largest publication houses. Those to whom the management of this department is committed will take pleasure in promptly and satisfactorily filling all orders that may be received. F.

Among the Exchanges.

Here is another "Cure for Trampism," from *Sunday Afternoon*. If the poor can be localized so as to be known, it will certainly do much to guard against traveling mendicants.

One often searches a long time for something which he has had all the while in his hand.

The question what to do with our poor, has suddenly assumed an alarming importance. The depressions of the industries and the corruption of morals, have given us new classes of paupers and new forms of pauperism. What to do with poverty, especially as it assumes the tramp form, is a serious trouble.

Now if any one will take the statutes of his State, and read all the provisions therein contained relative to the maintenance of the poor, he will take the first step toward forming a clear judgment in the premises. A long line of human experience is embodied in these statutory provisions—experience which has covered greatly varied conditions. Whoever will read the statutory provisions, I am sure will be convinced that he has in hand much for which he has been searching. I shall not quote or even give a summary of the statutes on this subject; I prefer simply to recommend the reading of them *in situ*. But there are some evident principles underlying this legislation to which I wish to call attention.

The first one is, that *all poor people belong somewhere*. If the statutes represent human experience, then human experience has judged it best, that the poor be localized—pinned down pretty rigidly *to where they belong*.

The great trouble which we have is not, what to do with *our own* poor, but what to do with *everybody else's* poor.

The difficulties of trampism, so far as it is *poverty*, are already met in the statutes. So far as it is criminality, we do have a new demonstration which it may tax our wisdom more seriously to meet.

The law says every man belongs somewhere. Every man has a right somewhere. If industry fails him for support, he has a right to support from the wealth of the town or county where he belongs; and the right and manly thing for him to do is, to claim such support there and not elsewhere.

The first and best thing that can be done for the poor is, to make them exhaust the possibilities of the industrious of their own locality, and on failure of that, if it comes to the matter of charity, to try the charities of their own locality. The sole and sufficient answer to the tramp is—"Go where you belong." That is an answer which can and ought to be given "out of a pure heart," and with charity "unfeigned."

[Communicated.]

CONSECRATION OF A CHURCH.

The new church, erected by the Reformed congregation at Leitersburg, Md., was dedicated to God on Sunday, March 16th. The brethren, Rev. S. S. Miller and Rev. J. O. Miller, D. D., of York, Pa., were present. The latter preached the sermon from 2 Sam. xxiv. 24, before a large and attentive audience. The building is of brick, with a steeple built from the ground, through which the audience chamber is entered. It presents a neat appearance outwardly, and is an ornament to the village and the community, and a monument to the congregation. The inside is plain, without any extras, with an arched ceiling, an end gallery, and a recess pulpit. The ceiling is beautifully white. The side walls are finished in sand. It has its light through eight large side windows, with two smaller in the front, and two in the recess, besides three in the steeple. The glass is beautifully stained, making a soft, mellow light. The pews are of ash, front and back, very comfortable, and only oiled. The inside is chaste, and presents a beautiful appearance. It was publicly said by the Dr., "That the house was worthy of a larger place than Leitersburg." It was undertaken and carried out to its completion by the congregation, without a contract, having been in the hands of an excellent building committee, and, as it is, will comfortably seat about 400 persons. The following abstract of its cost will show the wisdom of this course The total amount is $2,604.91, in which is included the lot of ground and fencing, the bell (weight 618 lbs.), with mounting, and a splendid heater, leaving the actual cost of the house about $2,000. It is believed, that a building like this could not be constructed for less than $3,000, so that the congregation saved a large amount by this plan. A beautiful pulpit, altar, and reading desk were donated. The furniture, consisting of five beautiful chairs, with the carpet for pulpit and chancel, were placed there by an excellent female member. A fine chandelier, suspended from the ceiling, is the gift of a kind friend near the village. A splendid copy of the Order of Worship and a magnificent copy of the Word of God came from the City of Brotherly Love. The aisles, of which there are three, one main and two side aisles, are covered with cocoa matting, which was done by the ladies of the congregation.

After the sermon, the pastor made a statement, of which the foregoing is the substance, further stating, that there was an indebtedness of $400 to be provided for. An effort was made, assisted by the genial Dr., which proved successful, to the joy of the pastor, the congregation and the community. After this, the house was solemnly dedicated to the Triune God. Services were held on the evenings of the following days, closing with Wednesday evening, and sermons preached by the brethren S. S. Miller, J. S. Kieffer, I. S. Motter, and F. F. Bahner. All the services were well attended by orderly and attentive hearers.

In this way the congregation was able to make provision for the building of the house and inside arrangement, but the outside is unfinished. The ou side walls require painting, for wh ch provision must be ma le, which expense was not included in the amount of deficiency.

Thus, after years of patient waiting, the Reformed people have found a home, and the congregation is thankful to a generous public for its support, trusting that the house may prove a blessing to the village and the entire community for years to come. E.

[Communicated.]

SIXTH SESSION

of the York County Sunday School Convention in connection with Zion's Classis.

An unusually interesting meeting of the York County Sunday School Convention in connection with Zion's Classis, was held on March 24th and 25th, in Mt. Zion (union) church, near York. The audience was large, and manifested more than ordinary zeal and interest in the work undertaken in their midst. Many church and Sunday School officers and prominent advocates of the Sunday School cause were present.

The following speakers were present: Rev. A. Spangler, Rev. A. Wanner, Rev. R. Rahauser, Rev. E. Garver Williams, Rev. F. J. Sauerber, Rev. W. H. Xanders, and Rev. H. W. Hoffmeier.

On the evening of the 24th a sermon, introductory to the Convention proper, was preached by Rev. E. Garver Williams, in the German language, to a large and interested audience. His subject was Eph. vi. 4. He was assisted by the Rev. H. W. Hoffmeier, agent for the Reformed Church Publication Board. At the close of the sermon, the Convention was opened properly by the Superintendent of Classis with usual devotional exercises, singing and prayer.

Remarks were then made by several of the speakers, who confined themselves to the subject of the sermon. The Superintendent announced the programme for the following day, and after singing and prayer, dismissed the audience with the Apostolic Benediction.

The Convention assembled on the morning of the 25th, and after appropriate religious exercises, proceeded to the discussion of topics. The first topic brought before the Convention was: "The Object of the Sunday School," and was opened by Rev. E. Garver Williams in the German language. The second topic for discussion was, "The Relation of the Sunday School to the Church," which was opened by Rev. W. H. Xanders, in the English language. The third topic discussed was, "The Duties of Church Members to the Sunday School," and was opened by Rev. R. Rahauser, in the German language. After these topics had been opened, they were discussed at length by other speakers. The Convention was then dismissed.

On Tuesday afternoon, at 1½ o'clock, the Convention reassembled. The first hour was devoted to a children's meeting. The children were addressed by Revs. R. Rahauser and F. J. Sauerber. After the children's meeting, the fourth topic for discussion was proposed, and was formally opened by Rev. F. J. Saurber, of York. After the adoption of a resolution of thanks to the members of Mt. Zion congregations for kindness and hospitality shown to the members of the Convention, reading and adoption of the minutes, singing and prayer, the Convention was dismissed with the Apostolic Benediction.

The exercises of the Convention were greatly improved in interest by the excellent music furnished by the Mt. Zion choir. We hope that the great Head of the Church may bless the Sunday School cause of Mt. Zion and vicinity, so that much good may redound to the glory of His name. E. G. W., Secretary.

LECTURES ON THE REFORMATION.

The Rev. S. R. Bridenbaugh, of Berlin, Pa., it seems, has been lecturing to his people during the past winter on the "Reformation." The first course has been brought to a close; but it is purposed to resume the series the coming fall, and carry them forward through the winter. A correspondent of the *Meyersdale Commercial* speaks of the first course in most flattering terms, and extends a cordial and earnest invitation to all interested, to be present when the course shall be resumed. He says of the first course: "The series included several lectures on the pre-reformers, and the preparation positive and negative, of the Reformation proper; and concluded with the death of Zwingle on the battle-field of Cappel. The liberal and comprehensive view taken of this eventful epoch in the history of the Church, was in marked contrast with the popular, one-sided and sectarian aspect of the subject.

The great care with which all these lectures were prepared, and the earnest manner in which they were delivered, made them intensely interesting as well as edifying, and confirmed the reputation of the author, as a profound thinker, thorough historian, and most fascinating orator." F.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The sacrament of the Lord's Supper was administered in Upper Tinicum church, Bucks county, Pa., Rev. G. W. Roth, pastor, on the 30th of March. The number of communicants was large, and much interest was manifested in the services. In connection with the preparatory services on the Saturday previous, fourteen persons were added to the church, eleven by confirmation, four of whom received adult baptism, and five are heads of families, and three by certificate.

On the afternoon of the 28th of March, some of the members of the Lower Tinicum church made their pastor, Rev. G. W. Roth, a surprise visit. They filed into his room and took possession of it without any ceremony. The greater part of the time was occupied in pleasant conversation, music, and partaking of refreshments. The part which most materially affected the pastor was the presentation of a purse containing $28, which was handsomely done and thankfully received. As a fitting close to the pleasant interview, the party united in prayer, and then separated for their respective homes. The whole affair was gotten up and successfully executed by the ladies of the congregation.

In connection with a communion held in Friedensburg Church, Oley, Berks county, Pa., Rev. P. P. A. Hoffman, pastor, on the 23rd of March, twenty-seven persons were added to the Church, twenty by confirmation and seven by certificate. On the following Tuesday evening, some forty-members of his charge surprised him and his family with a visit, which made the parsonage considerably richer than it was prior to their unexpected advent.

Thirteen persons were recently added to the Church at Fleetwood, Pa., Rev. J. S. Hermand, pastor, by confirmation.

In connection with a communion, held on the 23rd of March, in Zion's Church, Maxatawny, Berks county, Pa., Rev. A. J. Herman, pastor, twenty-two were added to the Church by confirmation.

The communion of the Lord's Supper was administered on the 23rd of March, at New Bethel Church, Albany township, Berks Co., Pa., Rev. A. J. Bachman, pastor. Thirteen persons were added by confirmation.

PITTSBURG SYNOD.

The post-office address of the Rev. W. H. Bates has been changed from Stoystown, to Sipesville, Somerset county, Pa. The parsonage, belonging to the Beam charge, formed out of a part of the congregation, he has hitherto served, is located at the latter place.

Some of the parishioners of the Rev. H. Hoffman, of Monroe, Clarion county, Pa., recently presented him with a handsome, new buggy. It was quietly placed in his carriage-house. Of course, the pastor was much gratified at receiving the gift, and is truly thankful to the friends and donors for their kindness.

WESTERN CHURCH.

On the 9th of March, the Licentiate F. W. Markus, was ordained to the work of the gospel ministry and installed as pastor of the church at Crestline, Ohio, by a committee of the Heidelberg Classis. Rev. Dr. J. H Klein preached the sermon, and Rev. D. Zimmerman conducted the ordination and installation services. It was an interesting and solemn occasion to the people among whom it occurred.

The post-office address of the Rev. W. M. Andrews has been changed from Reedsburg to St. Paris, Champaigne county, Ohio.

[Communicated.]

THE FLOOD IN HUNGARY.

UNIVERSITY OF THE CITY OF NEW YORK.
March 26, 1879.

MR. EDITOR:—There is already great interest shown in Europe in behalf of poor flooded Szegedin, Hungary. Yesterday's papers report £7,000 subscribed to the Mansion House Fund in London. We Americans, always sympathizing with suffering humanity everywhere, should certainly hasten to add to the number of Szegedin's benefactors. We therefore respectfully beg you to notice the fact that his Honor, Edward Cooper, Mayor of New York, has consented to receive subscriptions for the relief of the destitute and houseless sufferers of Szegedin.

HOWARD CROSBY,
SAM'L M. HAMILTON,
GUSTAVUS ALEXY.

Married.

At Cochranton, on the 26th inst, by Rev. J. H. Apple, assisted by the Rev. J. P. Norman, Rev. J. W. Pontious to Miss Ida Apple.

On March 27th, 1879, at the residence of the bride's mother in Columbus Junction, Iowa, by Rev. C. Cort, Mr. Richard Cotter to Miss Jennie E. Blair.

On the 29th of March, at the Reformed Parsonage, in Berwick, Pa., by Rev. T. Derr, Mr. Daniel M. Berlin to Miss Emma Blank. Both of Berwick, Pa.

At the same time and place and by the same, Mr. J. M. Rucker to Miss Alice E. Bower. Both of Berwick, Pa.

On March 30th, by the same, Mr. Thomas Schreffler to Miss Ida M. Brobst. Both of Berwick, Pa.

At St. Clairsville, Pa., April 1st, 1879, by the Rev. D. N. Ditmar, Wm. Henry Claycomb to Miss Sarah Ellen Schooley. Both of Pleasantville, Bedford Co., Pa.

Obituaries.

DIED.—In Hagerstown, Md., Feb. 22d, 1879, Christiana Stahl, aged 81 years, 8 months, and 10 days.

This death dissolves, as far as the outward, earthly form is concerned, the beautiful companionship between three sisters, who, the last surviving ones of a once numerous family, had for many years journeyed towards the close of life together. Very sad it was, in some respects, to see the break in this family, when it came at last. But very kind and gracious was the God who brought it about. He gave to His servant a departure well suited to be the conclusion of a life so long, so quiet and contented, so devotedly pious. Gradual and peaceful, without doubt or fear, and (as it seemed to those who looked on) well-nigh painless, was the approach to death; and calm the death itself as is the setting of a summer evening's sun. Thus fell asleep in Jesus another one of a whole generation now rapidly passing away. The great respect entertained by a large circle of friends for the deceased and her family, brought many, on the occasion of her funeral, to the Church, where solemn service was held by the pastor, assisted by Rev. C. Startzman, of the Lutheran Church.

DIED.—In Boonsboro, Md., Dec. 25th, 1878, D. H. Schnebly Booth, aged 26 years, 7 months and 7 days.

Schnebly Booth, as he was generally known, was a son of the late John and E. M. Booth, of Delame, near Boonsboro. He was baptized in early infancy and was brought up under the moulding influences of a Christian family. In early manhood he became a student at Mercersburg College, Mercersburg, Pa. Whilst there he was catechized and confirmed by Rev. Thomas G. Apple, D. D., then President of the College. He was a fine specimen of a well developed and vigorous man, and yet through a thoughtless exposure of self, he fell into pneumonia which ran into consumption, and in eleven weeks he was an emaciated corpse. Services suitable to the occasion were held at the house by the pastor, who dwelt upon the truth as found upon Psalm. 39:4. After the services, the remains were removed to Hagerstown, and interred in Rose Hill Cemetery, beside those of his father. S. S. M.

DIED.—In Boonsboro, Md., Feb. 6th, 1878, Miss Cassandra Nicodemus, aged 44 years, 4 months and 1 day.

Cassandra was the only remaining daughter of John and A. M. Nicodemus. Baptized in early infancy, she was carefully and faithfully brought up in the doctrines and duties of our holy religion by kind and thoughtful Christian parents. During the pastorate of the Rev. Jacob Hassler, she was received by confirmation into the full communion of Trinity Reformed Church. From that time up to her death, she was a faithful, earnest, and consistant member. She was always glad, and especially during her sickness to see her pastor, and have him read and pray with her. Her faith in the means of grace was strong, and from them she derived much comfort, never neglecting to use them when opportunity offered.

Though her health at best was feeble and at no time without more or less pain—still her thoughts were upon her aged parents, for whose comfort she was more concerned than her own. When her last sickness came upon her she received it and bore it patiently and uncomplainingly. Before her end came she desired and received the Holy Communion. After receiving it, she calmly and hopefully committed her spirit into the hands of her Lord and Saviour Jesus Christ, and waited His own time for a happy release from the sufferings of earth to enter upon the joys of the home above.

As a child she was thoughtful, affectionate, dutiful and obedient—never receiving from her parents a cross or angry word, the hope and comfort of their declining years. Her removal from their midst leaves them solitary and alone in their home, and also but one child, a son of mature years, to watch over and comfort them in their few remaining years.

On Sunday following her decease, services appropriate to the occasion were held at the house, by her pastor, assisted by Rev. J. Reubush, of the U. B. Church. After which, her mortal remains were consigned to rest in the beautiful Cemetery, in the hope of a blessed resurrection.

"The Lord gave; and the Lord hath taken away: blessed be the name of the Lord." S. S. M.

DIED.—At Brandon, Buchanan Co., Iowa, March 29th, 1879, Lena, daughter of Mr. and Mrs. Bissel, aged 7 years and few days.

DIED.—In Wilton Junction, Iowa, April 1st, 1879, Frankie Leo, infant son of Mr. and Mrs. McConnel, and grandson of Elder Joseph Ours, aged 13 months and 10 days. His infant remains were followed to the tomb by a number of relatives and friends. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

DIED.—Near Youngstown, Westmoreland Co., Pa., of inflammatory rheumatism, John Smith, aged over 84 years. Interment in Immanuel's Cemetery of the Reformed Church at Youngstown.

DIED.—On March 14th, 1879, near Youngstown, Westmoreland Co., Pa., Uriah Best, aged 34 years and 4 days. Interment in Cedar Grove Cemetery, of the Presbyterian Church. Mr. Best was accidentally killed while assisting a neighbor at a clearing, by being struck with a falling tree. The funeral services were held by the Pastor of the Pleasant Unity charge.

DIED.—On March 20th, 1879, Henry William Fultz, aged 3 years, 9 months, and 13 days.

DIED.—At Pleasant Unity, Westmoreland Co., Pa., March 20th, 1879, Jonathan Lenhart, aged 60 years, 9 months and 5 days.

DIED.—In Georgetown, Frederick county, Md., March 17th, 1879, Susanna Creager, wife of Solomon Creager, aged 67 years, 1 month and 1 day.

Mrs. Creager was a faithful member of the Reformed church, and having lived in faith, she died in hope, and now rests in peace. Her funeral was largely attended. Services by the pastor, Rev. O. E. Lake.

DIED.—At Cumberland, Md., on the 8th of March, 1879, Franklin Adam, infant son of Rev. F. R. Schwedes and wife, aged 2 years and 4 days. The sermon was preached by Rev. J. Ruhl, of Frostburg, Md., and founded on the following text: "Not by works of righteousness, which we have done, but according to His mercy He saves us, by the washing of regeneration and renewing of the Holy Ghost." Titus iii. 5. This was followed by a short address by the Rev. Conradi, pastor of the German Lutheran Church at Cumberland.

(Christian World please copy.)

In Funkstown, Md., Nov. 12th, 1878, Miss Margaret Bowman, aged 83 years, 1 month and 10 days.

"Aunt Peggy" Bowman as she was familiarly known, was baptized when eight days old by Rev. Jonathan Rahauser, and, by the same after a faith ul catechization at the age of seventeen by confirmation, was received with thirty-seven others into the communion of the Reformed Church at Hagerstown. Some time after she was transferred to the Funkstown Congregation. Miss Bowman was possessed of a remarkable memory. She could repeat the questions and answers in the Heidelberg Catechism, word for word in the German language. Thus in old age, when sight had failed her to such an extent as to be unable to read the Bible and the MESSENGER—which she loved to read as she said next to the Bible—the Catechism came to be the source from which she drew her comfort, and upon which she delighted to meditate.

As a member of the Church she was one of the oldest, the most consistent, zealous, and perhaps the best. She was never absent from her place in the Sanctuary, except, when the infirmity of age compelled such absence, and then only absent in body—for during the service she would read, sing and pray at home.

She was truly a Christian—a kind neighbor and warm friend. By her Christian deportment, her cheerful disposition, and her kindness to all who came in contact with her, she won the esteem and confidence of the entire community in which she lived so long, and so well. Some ten years before her death, in the pastorate of Rev. M. Shuford, by will, she made the congregation of which she was a member, her sole heir, thus expressing her love for, and interest in her congregation.

Agreeable to her request, her pastor improved the occasion of her death—by preaching from the Psalm 57:2, words expressive of her hope and unwavering confidence in Him, to whom she belonged in life and death. The savor of her name and memory, will long remain fresh in the hearts of her pastor, fellow-members and friends. The best inheritance that any one can leave behind, is that of a Christian name, character and death. S. S. M.

Acknowledgments.

SYNOD OF THE POTOMAC.

BENEFICIARY EDUCATION.

Receipts during March.

From the Friend's Cove charge, per Rev D M Whitmore, pastor,	$25.00
Altoona charge, per Rev A C Whitmer,	25.00
Orbisonia charge, per Rev J M Schick, pastor,	7.50
Total,	$57.50

MERCERSBURG, PA., April 1st, 1879. } WM. M. DEATRICK, Treas. Board of Education.

LETTER LIST.

Ashenfelter, Rev O L.

Binkley, H K, (7), Boeckel, E, Bantz, L G, Bensinger, W B, (2), Bates, Rev W H, Bader, A S, Brenneman, M B, Behringer, W, Bleichert, L, Boltz, H, Breidenbaugh, P H, (2), Brown, W N, Bard, A E, Buffington, D, Bartholomew, Rev A R.

Cort, Rev C, Comfort, Rev H I, (2), Clemens, Rev J M.

Diefenderfer, E A E, Dittmar, Rev D N, Dieffenderfer, S M, Dieffenbacher, Rev E H, Dengler, Rev J G, (2), Derr, Rev T, Deatrick, Rev W R H, Dieffenbacher, Rev D S.

Eckert, C, Evert, J, Edmonds, Rev T A.

Fagley, E, Fronweld, P, Ferer, Rev B B, Fahler, J, Fretzinger, Rev J

Gass, Rev F, Gelbach, G F, Gregory, W E, Gregg, J, Gregory, Dr W E.

Hottenstein, Rev A R, Hertzell, Rev P, Haas, S M, Heilman, Rev C U, Hoke, J Sr, Hoffmeier, Rev H W, Hannabery, Rev J, (2), Harsperger, T T, Hassler, Rev J, Hassenplug, S F, Huffman, S, Haas, Rev W A, Hines, E, Hoffman, J M, Hiester, Rev J E, Hoffman, Rev H, (2), Hahn, Rev T B, Hiltebeitel, J.

Jones, E E, Johnson, Rev J O.

Kogerries, M Z, Kurtzenknabe, J H, Korman, D, Klein, A G, Kiffer, J, Kast, E A, Kline, Rev A K, Knappenberger, Rev J W, Kimler, A C.

Lawfer, W R, (2), Long, Rev S C, Landis, Rev W M, Lickel, E D, Leh, A, Leinbach, Rev T C, (2), Lambert, J D, Sear, J & J G, Long, Rev S C, Leonard, Rev G H, Linderman, Rev F S.

Myer, Rev S P, Miller, Rev S S, (2), Miller, Rev J D, (2), Messenger, J S, Martz, N L, McCauley, H C, Miller, C, (2), Moyer, H, Miles, S A, Mayer, Rev L J, Mickley, Mrs S.

Nevin, M F, Nicks, Prof H R.

Peters, Rev W J, Peters, Rev M, Poliard, T, Prang, L & Co.

Rahauser, R B, Roeder, Rev S M, Rinker, J, Roller, G, Richards, F S, Roeder, Rev S M, (2).

Schlappig, Rev J H, Snyder, Rev J F, Schmitt, N B, Schwenk, G W, Snyder, H R, Shriver, H W, Shick, Rev J M, Snyder, A, Schnebly, D M, Shoemaker, Rev J G, Snullenberger, Rev W C B, Stein, Rev J P, (3) Shorer, G, Scheffey, A M, Sontag, C F, Stauffer, Rev A S, Snyder, H D, Snovel, P A, Sheridon & Co, Schweitzer, Rev S, Steward, C.

Titzel, Rev J M.

Vanfossen, W H.

White, R, Weaver, J D, Witmer, A J, Waters, Mrs R.

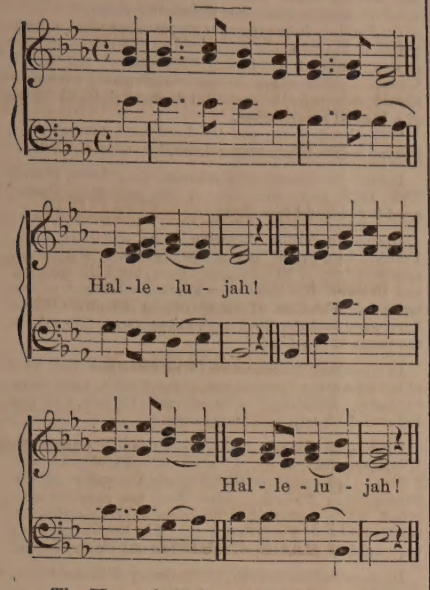
Zahner, Rev J G, D D, Zehring, Rev J D.

Youth's Department.

For The Messenger.

AN EASTER HYMN FOR CHILDREN.

Adapted from the German, by Harriet R. Krauth.



The Hope of all the world is risen,
Hallelujah!
For Christ hath burst His gloomy prison,
Hallelujah!

See, while the dew is on the grass,
Three holy women thither pass.

To mourn their buried Lord they come;
They know not He hath left the tomb.

"Ye Angels, lovely Angels, speak;
Where have they laid the Lord we seek?"

"The Lord is risen, He is not here;
He goes before you, do not fear."

O blessed news; O heavenly voice!
Now may His faithful ones rejoice.

Come, all who hear, be glad, and say,
The Lord is risen, 'tis Easter Day!

Praise Him to all eternity,
Hallelujah!
Our only joy, our Hope is He,
Hallelujah!

1620.

THE SORROWFUL WOMAN.

Although it was so early in the morning that it was still dark, some women were walking on a road that led from a great city. They had sweet spices with them, and they were going so early, before it was day, to take them to a lonely garden half a mile from the city.

In that lonely garden there was a new tomb. Only one body had ever been put in this tomb, and that was the body of Jesus.

These women knew where it was laid. They had seen it in the grave cut out of the rock, and they knew that a great stone was put before the door of the tomb. They were going to see the tomb of the person they loved so much, and to put the sweet spices they had brought with them on the body, for that was the custom of the people in that country.

These friends of Jesus, as they walked along, asked each other who should roll away the stone for them from the door. But when they came in sight of the place where Jesus was laid, they saw that the great stone was rolled away.

One of the women, to whom Jesus had been very kind, whose name was Mary, felt very sure that some wicked persons had been there and had stolen the body. So she ran out of the garden and all the way back to the city. There she found two of the dear friends of Jesus. These two were John, whom Jesus loved, and Peter, who, in the time of trouble, had denied that he knew Him.

When Mary found these two men, she said, "They have taken away the Lord, and we know not where they have laid Him." Then they both went out of the city with her to the garden. The two men ran both together; but John ran faster than Peter, and came first to the tomb. He stooped down and looked, and there he saw the linen clothes lying which had been put about the body of the Saviour; but he did not go in. When Peter came up he went into the tomb, and then John went in too, and they saw indeed that the body of the Lord was gone; but they did not know where. After this they both turned away and went back to the city to their own homes, leaving Mary all alone in the garden. Then Mary stooped down and looked into the tomb. When she looked she saw two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. The angels spoke to Mary. They asked her why she was weeping. Mary said to them, "Because they have taken away my Lord, and I know not where they have laid Him." When Mary had said this she turned round and saw some one standing near, but did not know who it was. Then a kind voice said to her, "Woman, why weepest thou? Whom seekest thou?" Mary thought this must be the gardener, so she asked him to tell her, if he had taken away the body, where he had laid it.

Then a loving, gentle voice fell on Mary's ear. What did she hear? Jesus said unto her, "Mary." She knew that voice; she knew it was her Lord who called her by name. "Master!" she said, and quickly turned to Jesus.

Mary was a sorrowful woman no longer. She was the first person to see the risen Lord. Mary would have loved to stay near Jesus, but He told her He must soon go up to His Father in heaven. He gave her a message for His friends, and He called them His brothers.

Mary went to tell the friends of Jesus that she had seen the Lord; and she told them all He had said to her. Men had not stolen His body away, but He had come out from the grave. The grave could not keep the Lord of life. He who gives life and health to every living creature, He gave up His life for a little while for us. He died for our sins, but He rose and lives again.

Would you like to see Him? He will come again in glory. You will see Him then. He knows you and every one. He can hear the voice of every little child. If you say to Him, "Lord Jesus, please save me," He can hear you. In the Bible are some beautiful words that you may learn. Perhaps you will know what they mean. "I love them that love Me, and they that seek Me early shall find Me."—*Churchman.*

WHAT LOU DID.

"We have queer girls at school," said little Lou.

"Why! Do they wear odd dresses or bonnets, or anything of that sort?" asked cousin Hal, laughing.

"No," said Lou, eagerly. "But there are so many things they won't believe. For instance, Lucy Smith says there is no use in being a Christian. Those she knows are not a bit better than other people."

"Cannot you show her there is something real in being a Christian?"

"I am only a little girl, Cousin Hal."

"Yes, darling; yet I am sure there must be some way for little girls, even, to show love for Jesus."

Lou began to be very careful of her words and deeds, but she asked particularly that God would fill her heart with love to everybody, even to those who were unkind to her.

One day Lucy Smith came to her at recess and whispered: "Dear Lou, I take back all I said about Christians. You are so kind to that disagreeable Sue Nolan, though she does all she can to vex you, that I really believe that Jesus helps you. After all, Lou, I would like to be a Christian."

How glad Lou felt! How thankful to her heavenly Father, who had thus helped her, a very little girl, to honor Him before the world.—*S. S. Visitor.*

"BABY, COME FORTH."

A little child was taken once to a funeral of one of his young companions. He had never seen a dead body before. He looked long and earnestly on the beautiful form of his little friend, as it lay, like a piece of wax-work, or of polished marble, in the dark coffin, with flowers all around it. He did not go to the graveyard. His mother took him home, and let him stand at the window where he could see the funeral procession of his playmate go by. He looked at it with fixed attention for awhile; then he turned to his mother, and his face all brightened up with gladness, as he said:

"Oh, mamma! how beautiful it will be when Jesus says—'Baby, come forth!'"

The little fellow was thinking, no doubt, of what he had heard about Jesus standing by the grave of His friend in Bethany, when He said, "Lazarus, come forth!" That dear child was making the right use of what the Bible teaches us about Jesus and the resurrection. In the morning of the resurrection Jesus will speak in that way to all the dead children, and to all His people who died believing in Him; and it will, indeed, "be beautiful when they come forth."—*Dr. Newton.*

SIX BIBLE NAMES.

Say them over a good many times, until you can remember them, and the order in which they are given.

Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology:

1. From the time Adam was created until the time Enoch was translated was a thousand years.

2. From the time Enoch was translated until the time Abraham was born was a thousand years.

3. From the time Abraham was born until the time Solomon dedicated the temple was a thousand years.

4. From the time Solomon dedicated the temple until Christ was born was a thousand years.

5. From the time Christ was born until the time John died was a hundred years.

Thus the Bible history of forty-one hundred years may be divided.—*Kind Words.*

A SONG OF EASTER.

SING, children, sing!
And the lily censers swing;
Sing that life and joy are waking, and that Death no more is king.
Sing the happy, happy tumult of the slowly brightening Spring;
Sing, little children, sing!

Sing, children, sing!
Winter wild has taken wing.
Fill the air with the sweet tidings till the frosty echoes ring!
Along the eaves the icicles no longer glittering cling;
And the crocus in the garden lifts its bright face to the sun,
And in the meadows softly the brooks begin to run;
And the golden catkins swing
In the warm airs of the Spring;
Sing, little children, sing!

Sing, children, sing!
The lilies white you bring
In the joyous Easter morning for hope are blossoming;
And as the earth her shroud of snow from off her breast doth fling,
So may we cast our fetters off in God's eternal Spring.
So may we find release at last from sorrow and from pain,
So may we find our childhood's calm, delicious dawn again.
Sweet are your eyes, O little ones, that look with smiling grace,
Without a shade of doubt or fear into the Future's face!
Sing, sing in happy chorus, with joyful voices tell
That death is life, and God is good, and all things shall be well;
That bitter days shall cease
In warmth and light and peace,—
That Winter yields to Spring,—
Sing, little children, sing!

—*St. Nicholas.*

HARES AND EASTER EGGS.

It would be difficult to explain whence came the notion that "The hares lay the Easter eggs." Queer hares they must be, indeed, but German children believe it as devoutly as they do that the "Christkind" brings their Christmas presents, or as our own little ones do in Santa Claus. No one knows exactly whence came this myth. Many think it a relic of heathen worship; but a writer named Christoph von Schmid, in an interesting story for children, suggests this much prettier origin:

Many hundred years ago, a good and noble lady, Duchess Rosilinda von Lindenburg, at a time when a cruel war was devastating the land, was obliged to fly from her beautiful home in Germany, accompanied only by her two children and one old man-servant.

They found refuge in a small mining village in the mountains, where the simple but contented and happy inhabitants did what they could for their comfort, and placed the best of all they had at the disposal of the wanderers. Nevertheless, their fare was miserable; no meat was ever to be found, seldom fish, and not even an egg; this last for the very good reason that there was not a single hen in the village! These useful domestic fowls, now so common everywhere, were originally brought from the East, and had not yet found their way to this secluded place. The people had not even heard of such "strange birds." This troubled the kind duchess, who well knew the great help they are in housekeeping, and she determined that the women who had been so kind to her should no longer be without them.

Accordingly, the next time she sent forth her faithful old servant to try and gather news of his master and of the progress of the war, she commissioned him to bring back with him a coop full of fowls. This he did, to the great surprise of the simple natives, and the village children were greatly excited a few weeks later at the appearance of a brood of young chickens. They were so pretty and bright, were covered with such a soft down, were so open-eyed, and could run about after their mother to pick up food the very first day, and were altogether such a contrast to the blind, bald, unfledged, helpless, ugly little birds they sometimes saw in nests in the hedges, that they could not find words enough to express their admiration.

The good lady now saved up eggs for some time, then invited all the housewives of the village to a feast, when she set before them eggs cooked in a variety of ways. She then taught them how to prepare them for themselves, and, distributing a number of fowls among them, sent the dames home grateful and happy.

When Easter approached, she was anxious to arrange some pleasure for the village children, but had nothing to give them, "not even an apple or a nut," only some eggs; but that, she concluded, was, after all, an appropriate offering, "as an egg is the first gift of the reviving spring." And then it occurred to her to boil them with mosses and roots that would give them a variety of brilliant colors, "as the earth," said she, "has just laid aside her white mantle, and decorated herself with many colors; for the dear God makes the fruit and berries not only good to eat, but also pleasant to look upon," and the children's pleasure would be all the greater.

Accordingly, on Easter Sunday, after the church service, all the little ones of about the age of her own met together in a garden; and, when their kind hostess had talked to them a while, she led them into a small neighboring wood. There she told them to make nests of moss, and advised each to mark well his or her own. All then returned to the garden, where a feast of milk-soup with eggs and egg-cakes had been prepared. Afterward they went back to the wood, and found to their great joy in each nest five beautiful colored eggs, and on one of these a short rhyme was written.

The surprise and delight of the little ones when they discovered a nest of the gayly-colored treasures was very great, and one of them exclaimed:

"How wonderful the hens must be that can lay such pretty eggs! How I should like to see them!"

"Oh! no hens could lay such beautiful eggs," answered a little girl. "I think it must have been the little hare that sprang out of the juniper bush when I wanted to build my nest there."

Then all the children laughed together, and said, "The hares lay the colored eggs. Yes, yes! the dear little hares lay the beautiful eggs!" And they repeated it till they began to believe it.

Not long afterward the war ended, and Duke Arno von Lindenburg took his wife and children back to their own place; but, before leaving, the Duchess set apart a sum of money to be expended in giving the village children every Easter a feast of eggs. She instituted the custom also in her own duchy, and by degrees it spread over the whole country, the eggs being considered a symbol of redemption or deliverance from sin.

To this day children living in the country go to the woods just before Easter, and return with their arms full of twigs and moss, out of which they build nests and houses, each child carefully marking his own with his name. They are then hidden behind stones and bushes in the garden, or, if the weather be cold, in corners, or under furniture in the house. And on Easter morning what an excitement there is to see what the good little hare has brought! Not only real eggs boiled and colored, but sugar ones too, and often wooden ones that open like boxes, disclosing, perhaps, a pair of new gloves or a bright ribbon. He even sometimes brings hoops and skipping-ropes, and generally his own effigy in dough or candy is found trying to scamper away behind the nest.—*St. Nicholas.*

NEVER DO IT.

Never reply to father or mother saucily.

Never speak to mother unkindly.

Never act ugly to brother or sister.

Never correct father or mother when they are telling anything in public.

Never steal anything, or tell an untruth, or speak ugly words, or circulate scandal.

Never seek play when you can be more usefully employed.

Never say, "I can't," or "Let Jim," or "I don't want to," when you are told to do anything.

Never go to sleep without prayer, as it may be the last chance you will have.

MELODY IN THE HEART.

There is no music-box so freighted with melodious harmonies as is the heart of the Christian full of the promises and of the spirit of the Gospel. The Man of Sorrow has filled the world with songs of gladness and of triumph. His love has harmonized once discordant passions, and caused jarring conflicts within the soul to yield to all the enchantments of faith, hope and charity. It is not allowed a believer to be always on the mount of ecstacy, nor all the while in the shadowed valley. The disciple can not be exempt from tribulations or distresses. He must have his Gethsemane and his Calvary. For him there is some bitter cup, some piercing spear. Yet, notwithstanding, he shall joy even in tribulation. His soul shall have *its templed glory, its celestial peace,* and its anthems of rapture. His exalted and exalting faith will enable him to catch the notes of the celestial choir, and to hear the strains of the harpers before the throne. Nothing can put so much music in a man as the consciousness of being at one with Christ. Selfishness, of whatever sort, begets moroseness, and fault-finding and distrust. But whoso is reconciled in heart, mind and will, to the authority of the All-Loving, will be able to testify,

"My life flows on in endless song, above earth's lamentation,
I catch the sweet, though far-off hymn that hails a new creation;
Above the tumult and the strife I hear the music ringing,
It finds an echo in my soul; how can I keep from singing?"

Pleasantries.

A music-seller announces in his window a sentimental song; "Thou Hast Loved and Left Me," for ten cents.

A school-boy being asked by his teacher how he should flog him, replied: "If you please, I should like to have it on the Italian system of penmanship. The heavy strokes upward, and the downward ones light."

A little girl was visiting the country, and for the first time witnessed the operation of milking. Watching the proceeding intently for a while, she inspected the cow minutely, and then launched the poser: "Where do they put it in?"

A Kansas farmer purchased a revolver for his wife, and insisted on target practice, so that she could defend her house during his absence. After the bullet was dug out of his leg, and the cow was buried, he thought she had better defend herself with an axe.

The fashion reporter who wrote this in reference to a belle, "Her feet were encased in shoes that might be taken for fairy boots," tied his wardrobe up in a handkerchief and left for parts unknown when it appeared the next morning: "Her feet were encased in shoes that might be taken for ferry-boats."

Sunday-School Department.

SCRIPTURE LESSONS.

APRIL 20. LESSON 16. 1879.

First Sunday after Easter John xx. 19-23..

JESUS MANIFESTS HIMSELF TO HIS DISCIPLES.

19. ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.
20. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.
21. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.
22. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost.
23. Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

COMMENTS.

GENERAL REMARKS.—The Resurrection-body of our Lord was invisible, in its spirit-form, to mortal eyes. Without an accommodation on His part it could as little be discerned by the natural organs of vision as *thought* can be seen or heard, until it is clothed in words. Hence "*He clothed Himself with light, as with a garment*" (Ps. civ. 2). Therefore is it, too, that we meet with the phrase—"*He showed Himself*"—from Easter on (John xxi. 1 and 14; Acts i. 3). Nor was it under *one and the same* form that He manifested Himself always. He may be said to have tabernacled Himself variously, at different times. Unless we admit this, we cannot account for the difficulty the disciples encountered in recognizing Him from time to time. Doubt and uncertainty troubled them on every occasion.

PRIVATE MANIFESTATIONS.—The *first* of these was to Mary Magdalene, as we saw in the former lesson. The *second* occurred to other holy women, of which was likewise spoken. The *third* was to Simon Peter (Luke xxiv. 34; 1 Cor. xv. 5). It occurred on an Easter-Sunday; but of the moment, place and circumstance we are ignorant. The *fourth* was made to James the Less, called the brother of the Lord (1 Cor. xv. 7). This may have transpired several days after Easter; where and when we know not. The *fifth* was made to His disciples on Easter evening, on their way to Emmaus (Luke xxiv. 13-32). One of these was Cleopas, the other, some say, was St. Luke. It was, at all events, no apostle, since these were found "gathered together," in Jerusalem, on their return.

PUBLIC MANIFESTATIONS.—The *first* of these was to the Ten—Thomas excepted (John xx. 19-23). The *second* was to the Eleven—Thomas included (John xx. 24-29). The *third* was by the sea-side, to seven disciples (John xxi. 1-24). The *fourth* was on a mountain in Galilee (Matth. xxviii. 16-20). The *fifth* and final one occurred in Jerusalem (Luke xxiv. 44-51; Mark xvi. 19; Acts i. 3-10).

PRIVATE AND PUBLIC MANIFESTATIONS.—The total number of His manifestations is *Ten*. As this is a sacred number, by which completeness is indicated (the Ten Commandments, the Ten Virgins, etc.), we may regard it as expressive of the "full proof" that Jesus condescended to give of His Resurrection, during His forty days' stay

We have to do with His manifestation to His Ten disciples—Judas having gone to his own place, and Thomas being absent.

VERSE 19. This was the first Christian Lord's day—Easter evening. *The doors were shut—fear of the Jews.* When Jesus was taken by His enemies, He said, *Let these go away* (John xviii. 8). We do not find that the Jews attempted to molest the disciples, accordingly; nevertheless, they apprehended danger. Some will have the doors locked—barricaded. It was at Jerusalem (Luke xxiv. 33). They were engaged in discussing their condition and prospects—hoping against hope—doubting now, and believing then, perhaps. The various apparitions were reported. Peter had his experience to relate. The sayings of Mary Magdalene and the other women were reported The two pilgrims to Emmaus had just arrived to tell of their adventure. *Jesus stood in the midst.* It is folly to discuss the *entering* of our Lord. He was present, as He had declared before (Matth. xviii. 20), He would be, and as He is now, with His people (Matth. xxviii. 20)—just as the air is by us. All that He did on this occasion was to *manifest Himself*—as a candle is lighted. His sudden showing of Himself made them afraid (Luke xxiv. 36-40). He upbraided them with unbelief (Mark xvi. 14). Still they cannot realize His presence, and think of a ghost. He challenges their inspection—their handling. He even eats with them. *Peace be unto you.* This was a usual greeting. It was now a verifying of His promise, too (John xiv. 27). It was a condensed Gospel of His Resurrection birth, as it were

20. *Showed hands—feet—side* (Luke xxiv. 40). He condescended to have His body assume and exhibit those martyrdom-marks, for the better identification of Himself. These were only manifested for the occasion, however. They were not fixed on His body, as we do not read of their exhibition on other occasions; nor, is the body of Jesus a mutilated one at God's right hand. That they touched Him actually, we may learn from 1 John i. 1. *Glad.* They were overwhelmed with delight at seeing Him; but from the other accounts, we see that they were still suspecting an illusion or a dream. Before, their "fear" stood in the way of assurance; now, it was "joy." St. Luke adds, "And while they yet believed not for joy, and wondered, He said unto them, Have ye any meat? And they gave Him a piece of broiled fish and of a honeycomb And He took it and did eat before them." It was by eating with the Lord that they learned to know Him here. "Except *ye* eat the," etc.

21. The greeting is repeated as a prelude and preparation to what follows. *The Father sent me.* God had indeed sent His Son out of the realm of death, into the world as the Resurrection and the Life to the entire race. *Even so send I you.* They were now to be sent as conveyers of the gift of immortality to man. This scene was a preliminary ordering and prelude to the Commission, which was subsequently more fully and formally conferred (Matth. xxviii. 19, 20).

22. *He breathed on them.* In Gen. ii. 7, we find that God did the same act, in order to inhabit man's soul with the gift of His own Spirit. The Fall caused a loss of this divine gift, whatever we may imagine it to be. Hence it was necessary to re-inhabit the human soul with it. As our Lord is the fountain of the Life of God to man, this company, who were to conduct it to others, must first be *in spirited*, as it were. *Receive ye the Holy Ghost.* This was an individual inspiration; but it was not yet the plenary endowing which the disciples obtained at Pentecost. The ascension had first to occur, before the out pouring of the Holy Ghost could transpire, the new kingdom inaugurated, or the Gospel be preached to all the world.

23. This, as well as the former saying, must be taken as prospectively spoken. It was meant to be fulfilled and realized after Pentecost. They were to proclaim the Gospel, which promised forgiveness of sin and salvation, after repentance and faith; to declare banishment from God, and death to the impenitent and unbelieving. As they were to carry and announce such a message, they were represented as carrying the keys of the kingdom of God. What would result to the race, through them, they are spoken of as doing themselves—*remitting* and *retaining* men's sins. The preached gospel declares an open and a closed kingdom of God, at the same time, to believers and unbelievers. And this Gospel Christ offers to men to receive or to reject, through His agents. "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me" (Luke x. 16).

PRACTICAL THOUGHTS.—1. We learn something of Christ's Resurrection-body in this section. It was invisible to mortal eyes, until He clothed it in an outward form. Of whatever nature it was, we shall share it for ourselves (1 John iii. 2; Rom. vi. 4, 5)

2. The Gospel of God is preached to the world, through Jesus Christ, by His commissioned servants. Hence we must repent and believe in order to be saved.

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Lve. Harrisburg....	8:00	1:35	4:15	9:10
Arr. Carlisle,.....	9:00	2:35	6:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
	A. M.	A. M.	P. M.	P. M

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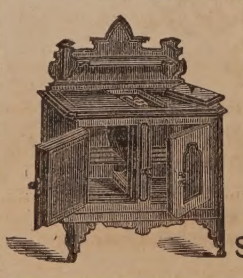

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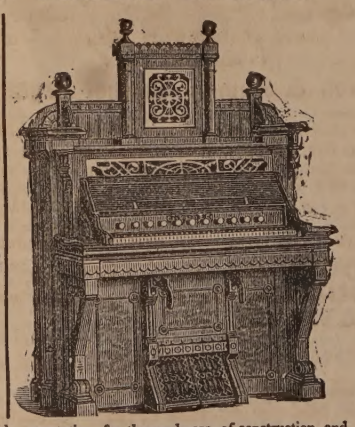

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General News.

HOME.

The subscriptions to the four per cent. government loans on Friday last amounted to fifty-nine and one-half millions. Secretary Sherman has called in all the remaining 5-20s for 1867.

The American Board of Missions has met with good fortune. The late Asa Otis made the Board his residuary legatee, and nearly one million of dollars will be placed in its treasury.

A fire, which proved to be very disastrous, broke out at the corner of Race and Crown streets, in this city, on Sunday morning at one o'clock, and swept around to Race and Fourth, over an area of three acres, involving a loss of $900,000. Kohler's book store, among other buildings, was destroyed. Some of the property belonging to the Race Street Church was on fire at one time, but all was saved. The congregation was obliged to suspend their public services on Sunday, as the debris in the way, and confusion in the neighborhood made approach to the church difficult.

Dr. Howard Crosby recently addressed the Presbyterian Association at Baltimore, and pointed out what he thought were some of the great dangers now affecting this denomination in New York. Even while it talks of growing, enlarging and advancing, it is still, he said, subject to temptation, "spiritually weak, easily led by surroundings, and ready to let the world instruct it." It is threatened with dangers from "worldliness in its broadest and deepest meaning, the worldliness which comes into the family, which leads the son into a mind-consuming hunt after gold, and the daughter after fashionable distinction, which makes ministers go to secular papers for notoriety, and tell sacred secrets to those who laugh them to scorn." In New York it is impossible to get a Presbyterian church to colonize, but "if the missionary spirit induced men and women to go to Siam and China, why not to less fashionable districts of a city?"

FOREIGN.

The Protestant missions of all denominations in Italy employ 205 ministers and teachers, and report 6,340 communicants. There are 3,280 children in the Sunday schools and 3,925 in the day schools. These figures are exclusive of the seventeen parishes in the Waldensian Valleys. In France, there are said to be frequent cases of conversion to Protestantism, and the instance is cited of the Department of Charente, where forty heads of Catholic families recently petitioned for Protestant worship and succeeded in obtaining it.

THE MARKETS.

Philadelphia, April 5th, 1879.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$2.75@3.37½
	" Extra Family	4.50@4.75
	" Fancy	6.75@7.50
	Rye	2.75@2.87½
	Corn meal	2.50@2.75
	Buckwheat meal	1.10@1.30
GRAIN.	Wheat, White	1.16@1.17
	" Red	1.14@1.15
	Rye	53@55
	Corn, Yellow	43@44
	" White	42@43
	Oats	32@33
	Barley two rowed	80@90
GROCERIES.	Sugar, Cuba	6⅛@6½
	" Refined cut loaf	9@9½
	" " crushed	8⅞@9
	" " powdered	8⅛@8⅜
	" " granulated	8⅜@8⅝
	" " A	8⅛@8⅜
	Coffee, Rio gold	9@16
	" Maracaibo gold	13¾@20
	" Laguayra gold	14¾@15½
	" Java gold	24@25
PROVISIONS.	Mess Pork	10.25@10 37
	Dried Beef	13@14
	Sugar cured Hams	9@10
	Lard	6¾@6⅞
	Butter, Roll extra	12@14
	Butter, Roll Common	8@11
	Prints, extra	25@30
	" " Common	18@22
	" Grease	3@6
	Eggs	12½@13
SEEDS.	Clover	5 00@6.00
	Timothy	1.38@1.50
	Flax	1.42@1.45
PLASTER.	White	3.00@3.25
	Blue	2.50@3.00

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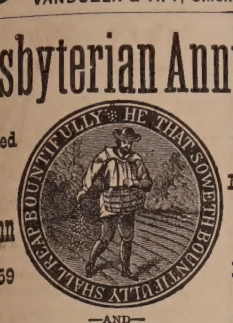

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In all widths and qualities from 25c. to 85c.
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SILK AND WOOL CASHMERE INDIA, $1.50.
CASHMERE PLAIDS, in beautiful combinations, 50c. to $1 50.
NEAT CHECK SUITINGS, 50c. to $1 00.
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ALL-WOOL FRENCH CASHMERES, in spring colorings, and the
NEW GEN D'ARME BLUE.
COTTON DRESS FABRICS FOR SUMMER WEAR.
French Organdy Lawns,
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Our assortment of these goods is very large, and the designs are very choice.
DRESS CHEVIOTS in handsome styles, very serviceable and pretty, from 12½ to 25c.
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Beautiful styles in PERCALES, CRETONNES, CAMBRICS, CHINTZES, from 5 to 12½c.
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20-inch Heavy Black Gros Grain at 75c
20-inch do., very glossy, do. do. at 85c
20-inch extra weight and cord Gros Grain 90c
Next in order will be found our ever famous
ONE DOLLAR BLACK SILK,
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In this make will be found all the grades, from $1 up.
Especially would we ask attention to those at $1.25 and $1.50.
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These goods are noted for their rich Raven Black, durable wear, superior finish and extra width.
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Pekin Satin and Moire Stripes.
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BROCADES OF RICH FIGURES.
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FOULARDS IN LARGE VARIETY.
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The new shades for Spring and all staple colors in large assortment.
18 inch Heavy Trimming Silk, at 75c.
19 inch Heavy and Glossy Poult de Soie, 90c.
20 inch Heavy Fine Lustre Gros Grain, $1.
21 inch extra Heavy Fine Lustre and Heavy Cord, $1.15.
22 inch extra Heavy Fine Lustre, for Walking Suits, $1.25.
All the other grades in proportion and the assortment most complete.
FANCY SILKS.
Colored Stripe Silks at 50, 55, 60 and 65c.
Neat Check Silks, very desirable, 75c.
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Moire and Satin Stripes.
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36 in., 40 in., 48 in. wide.
The largest assortment of these goods ever offered, including full lines of all the celebrated makes, and from the lower grades to the very finest numbers, 45, 50, 55, 60, 65, 75, 85, 90c., $1, $1.10, $1.15, $1 25, up to $2.
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BLACK SATINS 50c
STRIPED AND PLAIN LIGHT WEIGHT FOR THE APPROACHING SEASON.
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Warranted All-Wool do. do	25c
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Warranted All Wool do. do	$1 00
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New designs never offered before this day.

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60 PIECES 4-4 PRINTED IRISH LINEN.
150 Designs, printed on Pure Linen Lawns, pronounced to be the best styles ever offered for sale, 22½c., 25c., 28c., and 31c.
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Printed Union Linen Lawns, 10c. per yard.
100 pieces Plaid Dress Linens at 15c.; cost 27c to import.
45 pieces natural colored Linen for Furniture Slips at 15c.; worth 20c.
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A complete stock of Linen Sheeting, from 2 to 3½ yards wide, and from 58c. to $3.25 per yard.
We have received another importation of our Double Damask Table Linen, at $1 per yard. No other house has these goods for the price.
JOB
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H	Laces, Collarettes, Ladies' Cuffs, &c.	Y	China, Glassware, &c.
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K	Shawls, Wrappers, &c.	FF	Wooden Ware and Kitchen Utensils.
L	Ladies' Dresses, Cloaks, &c.	HH	White Goods and Embroideries.
M	Hats and Caps, Men's and Boys' Wear.	NN	Gloves, Umbrellas and Parasols.
N	Hosiery and Underwear.	OO	Trunks, Valises and Tourists' Goods.
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Q	Clothing, made to Order.		

OUR NEW SPRING GOODS WILL ASTONISH EVERY ONE.

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